

# The INSTRUCTOR

OFFICIAL ORGAN OF THE SUNDAY SCHOOLS  
of the Church of Jesus Christ of Latter-day Saints

MARCH  
1942



Presidency  
and Secretary  
of the Relief Society  
of the  
Church of  
Jesus Christ  
of  
Latter-day Saints

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(See page 124)

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This issue contains  
Lesson Helps  
for May  
1942

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### HE LIKES THE GOSPEL DOCTRINE LESSONS

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"I just want to say a word of appreciation and thanks for these lessons (The Gospel Doctrine). I don't believe you realize just how much good we get from them. Being out here in the world practically isolated from the Church and those who understand its principles, it is indeed a great pleasure to have these lessons every Sunday. They explain the gospel so thoroughly.

"Thanking you again, I am

Your brother in the gospel,

Charles E. Cox"

Keokuk, Iowa.



OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

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No. 3

## THE CENTENNIAL OF THE RELIEF SOCIETY

By E. Cecil McGavin

One hundred years ago this month the world famous Relief Society had its humble beginning in an upstairs room in Joseph Smith's store in Nauvoo. This benevolent society came into existence at a time when there were no other auxiliary organizations. It was a pioneer institution in this field.

In addition to being devoted to charity in all its important phases, the Relief Society was deeply concerned with the moral and spiritual problems of the youth of the Church. Since there was no Sunday School organization at that time the Relief Society sisters were invited to do all in their power for the moral improvement of the Church members, old and young.

At the historic meeting on the seventeenth day of March, 1842, Joseph Smith reminded the charter members of the Society that in addition to their mission of charity they were charged with the responsibility of "correcting the morals and strengthening the virtues of the community." "Evil must be brought to light; iniquity must be purged," he declared.

When Emma Smith was elected president of the Society she said of this feature of their work, "Each member should be ambitious to do good . . . to watch over the morals and to be very careful of the reputation of the members of the Institution."

As an outgrowth of the sisters' interest in

the moral and spiritual welfare of the community there soon arose an organization comparable to the Sunday School of today in its devotion to the high ideals and interests of the youth of the Church. The name of this institution, which may be regarded as a preliminary movement out of which the great Sunday School organization developed, was the Young Gentlemen and Ladies Relief Society of Nauvoo. It was started in January, 1843 and attracted considerable attention from its inception. The leaders of the Church instructed the youthful members of the Society on the ethical issues of the day, such as "the loose style of their morals, the frivolous manner in which they spent their time, their too frequent attendance at balls, parties, etc."

At one of these meetings the Prophet Joseph Smith is reported to have said that "he had never in his life seen such a large company of young people assembled together, pay such strict attention, listen with such profound silence, and keep such good order."

The young men and women of the Church were so vitally concerned about their moral and religious instruction that the junior Relief Society for both sexes was organized in Nauvoo. This was the first youth movement in the Church and was an outgrowth of the Relief Society which came into existence one century ago.

# THE ONE-HUNDREDTH ANNIVERSARY

This coming Saint Patrick's Day will be the one hundredth anniversary of the National Woman's Relief Society. So far as we know, there is only one woman's organization in the United States that is older, and



EMMA SMITH

that, a Roman Catholic organization, is so by only a few months. Perhaps it would not be inaccurate to say that this Latter-day Saint group is the oldest of *its kind* in America, since its purpose has always been twofold, relief and self-improvement.

Of all our auxiliaries this is the only one

organized under the sanction of the Prophet Joseph Smith. All the others came in the time of his successor, Brigham Young.

It would be easy to set down the landmarks in the life of this century-old organization.

It was largely under the direction of this group of women that sericulture went on in the early days of the Church in Utah. They exhibited specimens of their handiwork in silk manufacturing in the World's Fair in Chicago, in 1892, and these exhibits drew much attention and praise.

Then, extending over a period of many years, was the wheat-storing project, thrown by President Young into the lap of the late Emmeline B. Wells, then secretary and later president of the Society. It is a thrilling story.

But most important of all is the helpful, creative work which this organization has carried on from the days of Nauvoo till now—in wards and stakes, wherever the Church has found members. The poor have been given food, the sick have been nursed back to health, the downcast have been uplifted, the suffering have been relieved, and all have been put in the way of helping themselves, which is the fundamental principal of human relief. Alongside all this has been literary, social, and religious improvement, not only among the membership, but in the community as well. The names of the eight women who have acted as presidents are Emma Smith (1842-1844); Eliza R. Snow (1866-1887); Zina D. Young (1888-1901); Bathsheba W. Smith (1901-1910); Emmeline B. Wells (1910-1921); Clarissa S. Williams (1921-1928); Louise Y. Robison (1928-1939); Amy Brown Lyman 1939—).

Our cover picture for March is of the present heads of the Society. Sitting, are Donna D. Sorensen, second counselor; Amy Brown Lyman, president; standing, Vera W. Pohlman, secretary-treasurer; and Marcia K. Howells, first counselor.

## THE INSPIRATION OF SUNDAY SCHOOL

A short address, given in the Union Meeting, in the Bountiful Tabernacle, December 28, 1941.

It is inspiring each Sunday morning to go to Sunday School in a chapel at home, or a large building in the mission field. It is inspiring to help sing the opening song, to listen to the opening prayer. It is inspiring to be in a department and hear your name called as one of that 400,000 strong who have the greatest secret weapon of war which will bring peace on earth and good will toward all men. This secret weapon of

war is "the truth," which was given to the Prophet Joseph Smith in the Sacred Grove. I am proud and happy to follow our great generals, President Heber J. Grant, General Superintendent, George D. Pyper, and our beloved Stake Superintendent Arthur Wellington and all of their associates. As a member of the 400,000 strong I pledge with all my might, mind, and strength, my support to a defense program that will carry this secret weapon of war to every nation, kindred, tongue, and people, until every knee shall bow, and every tongue confess that Jesus is the Christ. Glory, Honor, Power and Dominion be to Him, forever and ever, Amen.

# THE SUNDAY SCHOOL IS THE PLACE FOR FOUNDATION BUILDING

By Aubrey J. Parker

It is a fact which is patent to all, that a building is no safer than its foundation. The Sunday School, its work and place in the Church organization, is accepted universally as a most important one; perhaps the most important. That the Sunday School should always do effective work is our serious concern. It must function in order to do what it, and no other organization can do; e. g., train children for a life of faith, and usefulness in the Church and in the world.

That the Sunday School should secure serious minded men and women as its officers and teachers is essential to the forward march of this movement. Above all other things these men and women must be those who are sure of their standing, and are convinced of the truthfulness of that which they teach. Their minds must not be changed by "every wind of doctrine," but must be established in the faith, so as to establish others.

Our youth are our best asset for the future, and the Sunday School is the place where we prepare our youth to be missionaries, bishops, stake presidents and apostles.

If we are to continue to be a growing force in the religious world we must have a youth sure of their spiritual knowledge of the restored Gospel and its destined place in the economy of things. The Sunday School, both as to time and place, is one agency most excellent to accomplish the work for which it is assigned: that of preparing the minds of the young to receive the deeper things of God, and the laying of the foundation of an abiding faith in Christ and His Church.

Here we help them to realize that they are choice spirits sent here to do an individual work while in this probation which will prepare them to go on eternally. These things will be learned and will not be forgotten if they are taught them by teachers trained and dedicated to that work.

I make a plea for a greater period of train-

ing for our teachers in the Sunday School. A probationary period through which each prospective teacher must pass before becoming an accredited teacher.

There is in the city of Chicago a large church which considers its Sunday School the most important part of its church organization; so much so that each teacher is a paid employee of that church, and its principal, or superintendent, is a man with a religious degree. They will have none but the best in their school for they value their youth above all other members.

All lessons in this school are "pre-viewed" or rehearsed before they are presented to the class. Facts and figures must be correct and all illustrations apt and effective. We all know that you may provide a person with many kinds of food products, but if that person is not one who understands the fine art of cooking, much of that foodstuff is apt to be wasted. So it is with "Lesson Outlines," fine though they may be, and the material of the best, if the person assigned to present that work is not an able character, or if he is not sincere in his effort, it goes almost for naught. A mere mechanical presentation of a lesson is not effective in teaching the truths of the Gospel. "The letter killeth, the spirit giveth life." "To be spiritually minded is life." So we must have teachers that are spiritually minded if we would move forward in this great work. How we are to obtain these is a matter of great importance. They must be taught to prepare themselves for service in a cause which is sacred to the youth of the Church. Then this great work of the Master will forge forward, and we will be able to counteract the insidious work of the evil agents who are ever active, seeking to undermine our foundation work, for they run rampant in the earth. This work will become so re-vitalized that it will draw thousands into its fold—drawn by the irresistible magnet of a spiritual mind.

## IN TUNE

By Mabel Jones

When I have said an unkind word,  
Or acted selfishly,  
Or thought something untrue or mean,  
I find, though strange to me,

That I can't bring myself to kneel  
And send a prayer above,  
Until I've righted every wrong,  
And tuned my heart through love.

# THE POWER OF WORDS IN TEACHING THE GOSPEL

By Earl J. Glade

As a small boy, my attention was once arrested by the assertion that the most powerful words in the English language are "yes" and "no." Observing the impress these words have left on the course of civilization, we must surely recognize their power.

How evident this is in the history of the Church! If the Savior had said "no," when it would have been so utterly easy to do so, instead of insisting upon "yes," conditions for us would have been vastly different. The same would have been true had the young, modern day prophet answered the call to return to Carthage with a "no."

How many times, in our own lives, have those two modest words taken on inspiring significance.

Little wonder we should truly appreciate Dr. Whitehead's reverent characterization of language. It is:

"Expression is the one fundamental sacrament, for it is, in outstanding ways, the outward and visible sign of an inward and spiritual grace."

In the light of such a concept, Sunday School workers may ponder, with profit, the importance of knowing well their mother tongue. Many is the boy and many the girl who, possibly, might have been encouraged to brilliant achievement had their teachers possessed and used the inspiring genius to explain, to persuade, to convince and to motivate of a Karl G. Maeser or a David O. McKay.

Such power will certainly not come with mere numbers of words alone. Vital as vocabulary is, it is the skillful usage of everyday, expressive and impressive words that makes possible the higher reaches of our thinking and gives us power to influence boys and girls. Big words may sound superior, but too often they belittle the message.

What is needed in the field of expression by every Sunday School teacher is an ample supply of verbs that promptly start things to happen—and a big assortment of nouns that accurately name the objects of our work-a-day world.

How interesting we could make ourselves and our message if we could naturally use such action words as infuse, wail, whack, mew, sob, excite, snap, hiss, murmur, and a thousand others.

How frequently we call it a laugh, when actually we mean it was a giggle, a titter, a snicker, a chuckle, a snort, a chortle, a guffaw, or, possibly, even a roar!

Teachers may well linger around a dictionary when they remember that, as Chester-ton says: "Every word we use comes to us colored from all of its adventures in history?"

No other book is so freighted with adventure. There are, indeed, other reasons for studying it than that given by Bill Nye when he said:

"Read the dictionary. The author hasn't developed much of a plot, but he does have a wonderful vocabulary."

There are a lot of surprises in the big book for all of us. This goes for meanings as well as for pronunciation.

Lowell Thomas, of radio, recently said that he finds his efforts more effective when he rarely uses adjectives.

Thus, simple words, skilfully built into lucid, effective sentences, will win young people's earnest attention and love them into action.

Of course, the manner of speaking is a vital part of the assignment. For instance, there are at least eight ways to inflect the pronunciation of the word "well," each of which gives it a different meaning. I am sure we all recall what the poor hound dog can do with his one word vocabulary.

Morley has suggested that success in influencing people through speech depends on three things:

1. Who says it. 2. What he says. 3. How he says it.

"And of these three things," continues Morley, "what he says is the least important." This is indeed a graphic way of stressing the significance of the spirit and the manner of an utterance.

It is offensive to speak too precisely. People understand it as affectation, which they are slow to forgive.

At the same time, teachers *must* make themselves articulate—they *must* be understood.

Before the war, according to one writer, it was discovered that the question most frequently asked in the United States was: "What'ju say?" This indicates very likely two conditions: Poor listening and faulty articulation. In our great country, indoors, and in public places especially, there is frequently much to dim the hearing. For instance, as some one has said, we surely put the din in dinner.

How true it is that everything within ear shot becomes a part of the program.

We Americans are just beginning to re-



alize that we must do more than hear, we must listen; we must do more than listen, we must understand, if we are to speak effectively.

This condition of disturbance, I am happy to say, we are gradually correcting in our Sunday Schools.

Have you noticed in church service when someone is making an important announcement, if ever anyone coughs he does so right smack on the verb or the subject of the sentence?

Someone was mumbling or mouthing his words recently when teaching a five-year-old. In response to his mother's question: "What did you learn in Sunday School today?" he answered: "The Lord is my chauffeur, I shall not walk."

Some words we're wearing threadbare. Here are a few: got, mad, fine, funny, cute, awful, swell, okay, lousy.

An Englishman once said: "Your American word 'swell' is a lousy word, but 'lousy'—Ah, that is a swell word."

Slang is expressive and can be used by the Sunday School teachers, but to be sure, *only with caution*. Many of our pet slang expressions come from Shakespeare. Examples of Shakespearean slang are: "Done me wrong;" "Beat it;" Not so hot;" "Go

hang yourself;" "I hope to frame thee;" and "How you talk!"

Our great system of encouraging extemporaneous public utterance in the church has given us generally a rare facility of expression. We need also encouragement in improving our quality of thinking about the gospel. We need to study coherence of presentation.

We must get away from such meeting-worn phrases as "occupy the time," "unexpected to be called upon," "let the time go to waste," "I don't know what I can say," "I haven't had time to look this over," "I have been asked to say a few words," etcetera, ad nauseum.

The plan of salvation as revealed through our Church is truly worthy of our earnest study effort, and the exciting story of this message is deserving only of the most effective and convincing presentation of which men are capable. That's why we must try our uttermost in Sunday School and at other gatherings, to keep the gospel portrayal grippingly impressive. Ours must be testimonies of burning conviction. The language of apathy is not the language of the Nazarene, nor of the Prophet Joseph.

It becomes us, therefore, to remember a potent phrase of Ben Jonson: "Language most shows a man—Speak that I may see thee."

## SUGGESTED EASTER PROGRAM

The resurrection of the Savior has been regarded as the most significant event in human history. Perhaps too often we have failed to give Easter the emphasis of which it is worthy. Sunday School officers should see that a well-prepared program is presented on that day. The following is only suggestive, and may be added to or changed as desired to take advantage of local opportunities and talents.

Opening Song: "Easter Morning," page 250, *Deseret Sunday School Songs*

Sacramental Service. "In Remembrance of Thy Suffering," page 45, or "Jesus Once of Humble Birth," page 47

Two-and-one-half minute Talks: 1. "Spring-time and the Renewal of Life in Relation to the Resurrection" 2. "The Real Significance of Easter and Its Effect on Conduct"

Special Music: Solo or quartet rendition of "I Know that My Redeemer Lives," with congregation joining in Chorus. For a special arrangement of this, see the *Instructor* for January 1937, pp. 14 and 15

Reading: John, chapter 20

Music: Kindergarten and Primary children

singing a special number or two, such as "Easter Song," Taylor, in *Kindergarten and Primary Songs*, or "Easter Songs" in *Songs for Little People*

Talk: Member of Second Intermediate Department or the Senior Department on the signs of the resurrection and the ministry of the Savior in the new world, with emphasis on the manner in which the people lived after that visit.

Congregational Singing: One or two verses of two or three songs such as "We'll Sing All Hail to Jesus Name," page 107 and "How Great the Wisdom and the Love," page 115; or a well-rendered instrumental or organ selection would be appropriate at this point.

Talk: By someone with real ability on Latter-day Revelation as evidence of the resurrection and the application of this to every day living

Closing Song: "Oh It is Wonderful," page 254

Benediction:

Books on Easter, sold at the Book stores:

*Book of Holidays*—J. W. McSpadden, \$2.00

*Red Letter Days*—E. H. Sechrist, \$2.00

Volume I, *The Days We Celebrate*, \$2.50

*The Days We Celebrate*, Vol. I, R. H. Schaufli, \$2.50

*Easter*—R. H. Schaufli, \$2.00

Books on Easter available at Libraries:

*Easter*—Susan T. Price, (Moffat, Yard and Co. N. Y.)

*Happy Easter Stories*—Just Edition

*Days and Deeds*—Elizabeth Stevenson

Also see Deseret Sunday School *Handbook*

## MUSIC FOR EASTER:

### Mixed Voices

"O, Death Where Is Thy Sting?"—Turner, Boston Music Co. or G. Schirmer

"The Resurrection Morn"—Dr. Charles Vincent

"Joy Fills the Morning"—Lotti-Dickenson, H. W. Gray Co.

"They Have Taken Away My Lord"—Staynor, H. W. Gray Co.

"Jesus, Shepherd of the Flock"—Briggs, Schmidt Publishing Co.

### Vocal Solos

"It Was The Tree"—O'hara, Hutzinger Publishing Co. (in 3 keys)

"Christ Is Risen"—Scott-Flammer Publishing Co.

"The Ballad of the Trees and the Master"—Chadwick Ditson Publishing Co.

"Victory"—Loepke, Boston Publishing Company

"I Know That My Redeemer Lives"—Huntzinger Publishing Company

"I am the Bread of Life"—Kiesorling-Huntzinger Publishing Company

"Jesus Thou Joy of Loving Hearts"—Kiesorling-Huntzinger Publishing Co., Florence Turner Mally

## SUGGESTED PROGRAM FOR MOTHERS' DAY

Theme: *Mother—Heroine Behind the Scenes*  
Opening Song:

Prayer:

Sacramental Song:

Talk (Two-and-one-half minutes): Explanation of theme "Mother—Heroine Behind the Scenes"—Member Gospel Message Department.

Talk (Two-and-one-half minutes): "How Mother Helps Me with My Sunday School Lessons"—Pupil in First Intermediate Department

Songs on Mother: (See songs listed below)  
Primary and Kindergarten departments

Acrostic on Mother: Six pupils of Primary Department—(Group appear on stand with cards. Each turns his or her card around, revealing a letter as he or she repeats the lines.)

**M** is for music. Mother's sweet songs lulled me to sleep when I was a baby. She hums pretty tunes and gives our home bright cheer.

**O** means to obey. I find I'm a better boy (or girl) when I do what Mother tells me. I hope I'll always remember to obey the good things Mother teaches me.

**T** stands for tenderness. Mother is always so tender. I've had some good bumps in my young days, and Mother helps me with her love.

**H** is for home. Our house wouldn't be a home without Mother. When I think of home I think of Mother.

**E** means energy. My mother seems to never get tired. She combs our hair, presses our clothes, scrubs our floors, and does all such things.

**R** is for respect. I hope I'll always respect my Mother for all the things she does for me. I can best do this by being the kind of boy (or girl) she wants me to be.

Talk (Two-and-one-half minutes): "Mother as a Helper in My Boy Scout Work"—Boy in Junior Department  
Mother Is the Kind of Woman I'd Like to be—

Girl in Senior Department

Musical Number: May be vocal or instrumental selection on Mother

Talk (Five minutes): "Mother as a Helper in the Priesthood"—Member of Gospel Doctrine Department

Poem: To be recited from memory by pupil in Second Intermediate Department

## TO MY MOTHER

Dorothy Spooner

Oh Mother mine, could I but give you roses  
For every tear I know you've shed for me,  
You'd find, dear, that within each bud reposes  
A little gift, a tender thought from me.

In times of need you've always been beside me;

With loving words you've always understood;

You've never faltered, never failed to guide me,  
To teach me that it's worthwhile being good.  
And if some day I reach through good behaviour

Celestial heights and glory up above,  
With oh what joy I'll tell my blessed Saviour  
My guiding star has been my Mother's love.

Talk (Five minutes): "Mother—Maker of Men"—by a member of Senior or Advanced Senior Department

Congregational Song:

Prayer:

#### POEMS:

"Mothers' Day" (Our American Holidays)—Schauffler

"Mothers' Day in Poetry"—Carnegie Library School Association

"Child and Mother"—Eugene Field

"A Boy's Mother"—James Whitcomb Riley

"To My Mother"—Thomas Moore

"To Mother"—Kate Douglas Wiggin

"The Mother's Hymn"—William Cullen Bryant

"Blessed Art Thou Among Women"—William Cullen Bryant

"Mother"—*The Instructor*, Vol. 70, 1935, page 225

Miscellaneous poems, etc., see *The Instructor* Vol. 74, 1939, page 105; Vol. 75, 1940, pages 148-149

"Her Mother"—Alice Cary

"His Mother in Her Hood of Blue"—Luzette Woodworth Reese

"Who Loved Her Best"—Anonymous

The Justified Mother of Men—Whitman

"If I Had But Two Little Wings"—Samuel Coleridge

"My Trust Mother" (From "Snow-Bound")—John Greenleaf Whittier

"A Mother's Birthday"—Henry Van Dyke

"A Mother's Picture"—Edmond Clarence Stedman

"To My First Love, My Mother"—Christina G. Rossette

"A Valentine to My Mother"—Christina G. Rossette

"To My Mother"—Thomas Moore

"Mother O'Mine"—Rudyard Kipling

All of the above poems are to be found in *Mothers' Day in Poetry*, Carnegie Library School Association.

#### STORIES:

"Mothers' Day Stories" (*Good Stories for Great Holidays*)—Francis Jenkins Alcott

"About Angels" (*The Golden Windows*)—Laura E. Richards

"The Apron Strings" (*The Golden Windows*)—Laura E. Richards

"On the Other Train"—Anonymous

"The Campfire Mother"—Mrs. L. H. Gullick and Ethel Roger

"Not Too Late"—Katherine M. Rice

"Niobe"—Thomas Bulfinch

"Happy Ending in Real Life"—Otto McFeely

"The Mother"—Robert H. Schauffler

Found in book entitled *Mother in Verse and Prose*, a book of remembrance compiled by Susan Fracy Rice, edited by Robert H. Schauffler. This book also contains many poems on Mother and Mothers' Day.

*Why We Celebrate Our Holidays*—Mary I. Curtis (One short story in this book—"Mothers' Day")

*Book of Holidays*—J. Walker McSpadden (Story "Mother's Day," page 147; poem "To My Mother," page 146)

*Good Stories for Great Holidays*, arranged by Francis J. Alcott

"The Lark and Its Young Ones," adapted by P. V. Ramaswami Raju

"Cornelia's Jewels"—James Baldwin

"Queen Margaret and the Robbers"—Albert F. Blaisdell

"The Revenge of Carriolanus"—Charles Morris (adapted)

"The Widow and Her Three Sons"—adapted

"Red Letter Days"—Elizabeth H. Sechrist

"Mothers' Day," page 132

#### MUSIC:

"Mother O'Mine"—words by Kipling—Composer, Frank E. Tours; Chapel-Harms, Inc.

"Mother Mine"—Maurice Arnold, adapted from Dvorak's New World Symphony

"Dear Little Mother of Mine"—Jayne Sterling

"That Wonderful Mother of Mine"—Walter Goodwin

"Mother Machree"—Rita Johnson Young

"Lullaby Lane"—DaCosta

"Mother! O Mother!"—Ernest Ball

"Mother Dear"—Willy Reske, see *The Instructor*, vol. 70, 1935, page 108

"Little Mother of Mine"—(Brown-Burleigh) G. Ricordi and Co.

"Songs My Mother Taught Me" Woman's Trio (Brown-Dvorak-Stickles) Chapel-Harms, Inc., Publishers

This same song for male quartet may also be had. Oliver Ditson

The *Deseret Sunday School Song Book* has many lovely songs appropriate for Mothers' Day. Also see your Sunday School Handbook.

## ANTONE K. ROMNEY

How is it that so many Latter-day Saints who were born in Mexico during the troublous years in Utah have proved so staunch in their faith? An example of this



ANTONE K. ROMNEY

is the family of the late George S. Romney, whose son Antone K., has just been made a member of the General Board.

Antone K. Romney, now forty years old, was born in Colonia Juarez, Mexico. Leaving that country during the revolution there, the family lived successively in El Paso, Texas; in Los Angeles, California, and in Rexburg, Idaho.

Brother Romney's high school training was received in the then Rexburg Academy, where his father was first teacher and then president. Later he attended the B. Y. University and the University of Utah. He was graduated from the B. Y. U. with a Bachelor's degree and subsequently with a Master's degree. In the University of Chicago and the Columbia University he did post-graduate work. After teaching a course in Social Studies in the Provo school, he accepted a position as principal of the Provo Seminary.

Religiously he has been equally active. He has acted as ward Sunday School superintendent, as Mutual ward and stake superintendent, as Aaronic Priesthood supervisor in both ward and stake, as scoutmaster, as chairman of the Provo District scouts, and as second counselor in the stake presidency in Provo. At the present time he is Director of School-Community Relations and Libraries in the State Department of Public Instruction.

In 1924 he married Gretta Parkinson. The couple have three children. He was appointed to the General Board on January 4, 1942. Here, the *Instructor* feels sure, he will prove a valuable aid in this capacity.

## LOVE

Love is the greatest power in the world. It unites men for good purposes only; it eliminates hate and fear; it fills men full of the fire of the spirit; it causes them to judge wisely; it focuses their interest upon the greatest single objective there is—the progress of humanity toward perfect living; it stimulates the God-like, creative powers of mind; it moves men forward on an ascending line; it gives the strength of all men to each man, the strength that stabilizes; it never destroys anything worth preserving—it is eternal.—C. S. B.

# IMPROVEMENT OF GOSPEL SCHOLARSHIP

*By Antone K. Romney*

The improvement of Gospel scholarship in the individual is brought about by the learning process. "It is impossible for men to be saved in ignorance."

We as Latter-day Saints then know that our future life and salvation depend upon our Gospel scholarship, upon our knowledge of the Gospel, or in other words, upon our success in learning the Gospel. Our scholarship in the Gospel must be indicated by actions in conformity to laws of truth. True learning takes place or Gospel scholarship improves only insofar as actions are modified in harmony with true principles. This being true, it behooves us to be concerned with the reaction of individuals. Great teachers have always had tremendous influence upon the reactions of their pupils. In fact a teacher's success is accurately reflected by the improved lives of his students. When we work for the improvement of Gospel scholarship we are dealing with the lives of human beings. We are concerned with improvement of reaction in all the areas of human experience. The true Latter-day Saint is the person whose every act reflects his learning and knowledge of the Gospel.

It has been said that individuals react in six different areas. These areas are spiritual, emotional, social, mental, esthetic, and physical. Surely then Gospel scholarship is not attained if any one of these vital areas is neglected.

Our Father in Heaven has given His people light in each of these areas of action and Gospel scholarship depends upon successful application of effort in these fields. Let us consider the areas of human reaction in relation to our experiences in the Gospel.

The area of spiritual reaction is unlimited in opportunity for development. The very first principles of the Gospel, faith, repentance, and baptism, are laws of spiritual growth. The living of these laws will give tremendous spiritual development. The learning of these laws will lead us to the greatest spiritual experiences. Such experiences as being born again, of receiving the Holy Ghost, and of being in spiritual communion with God are within the reach of every Latter-day Saint who properly improves his scholarship in the spiritual area of reaction.

The area of emotional reaction also provides rich opportunity for the Latter-day Saint. We know that love of God and love of man are paramount in the lives of true Christians. We also know that the emotional life of the individual must be so modified that to refrain from evil is not enough, for we must not even think evil. Our minds and hearts must be absolutely pure. These are high standards for the emotional life of man, but the rewards of purity are such as to bring true happiness.

In the field of social reaction the very highest standards are also set. Service to others, the idea that he who desires to be greatest must be servant of all, the Welfare Plan, the laws of sacrifice, of tithing, and of consecration are all given to man that he may improve his life by modification of his social reaction to these laws of truth.

Mental development must not be neglected. Study and knowledge in all fields of human reaction are expected of the Latter-day Saint. Knowledge of things in Heaven and in the Earth is a firm foundation upon which to build. Knowledge enlarges the soul. It should be sought by faith and study.

The esthetic life of man is also vital. We are instructed to improve our talents. We seek after good music, great art, literature and all types of beauty. These are expressions of gratitude and praise in the lives of the righteous.

In the field of physical development we believe that our bodies are sacred and that nothing of any evil nature should touch this Holy Tabernacle of our spirits. The Word of Wisdom indicates the attitude of the true Gospel scholar.

These brief considerations indicate to us that we must plan our program for the improvement of Gospel scholarship in such a way that we may develop harmonious expression in each of these areas of life. If we do this our scholarship will be founded upon the Rock of Revelation which builds toward true salvation in the Kingdom of God. Thus our lives, through the improvement of Gospel scholarship, may be made more nearly perfect as our "Father in Heaven is perfect," and we will then become fitting subjects for the Celestial Kingdom of God.

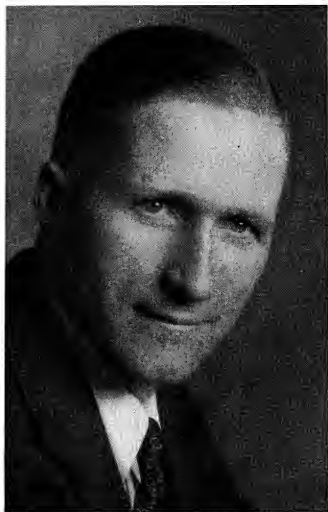
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There is a Manual (a text) prepared for each Sunday School lesson. It should be in the hands of every pupil. Teachers please note.

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## KENNETH SHARP BENNION

To have made intellectual contact with fifteen thousand young men and women in the class room, carries with it all sorts of imaginative possibilities. Yet that is what



KENNETH S. BENNION

Kenneth Sharp Bennion has done in the nineteen years he has taught English in the L. D. S. Business College, in Salt Lake City.

It is something, also, to have had a Bennion for a father and a Sharp for a mother. Israel Bennion was the son of John Bennion, one of the two Bennion brothers who entered the Salt Lake Valley in the first company after the pioneers, and Jeannette Sharp was the daughter of Adam Sharp, also an early Utah pioneer.

Kenneth Bennion's dates are soon got out of the way. He was born in Tooele County, in 1894. He has been a worker in the M. I. A., in the Sunday School, and in two bishoprics. He is married and has three children. For three years, until 1942, he was second counselor to the bishop of the Ensign Ward. Before he was called to the General Board he was a member of the Ensign Stake board. Though it is not generally known, Brother Bennion has written some of our Sunday School lessons. His membership on the General Board dates from January 4, 1942.

He was in the A. E. F. during World War No. 1; also he affiliates with the Utah Education Association.

In his capacity of General Board member, Brother Bennion will have a wider field for his ability as a teacher. For not only may he write other lessons for class use in the Sunday School, but, as a member of a committee in a department, he will have the opportunity and responsibility of directing teachers in their class work.

*The Instructor* wishes him success in his new undertaking.

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"At Evening Time  
It Shall Be Light"

+

By

DELLA ADAMS LEITNER

+

An old man sat in the sunset glow,  
His face shone bright though his eyes were dim.  
God's Word as truth he had come to know,  
Reflecting peace from the soul of him.

He had fought life's battles with courage strong,  
He had been through hours of darkest night,  
He had known of sorrow and loss and wrong,  
But now at the evening time 'twas light.

It is always so at the eventide,  
If we live our best as the light is given,  
Bright beams will come from the other side  
And blend life here with the life of heaven.

# WHAT JESUS MEANS TO ME!

By Kenneth S. Bennion

In times like these it is difficult to think of any subject except in terms of war. Therefore, though Jesus is the very symbol of peace, I think of Him as my Commanding Officer—a Commanding Officer whose plan of campaign is sure; who knows, from the beginning to the last great victory, the course to be followed, the tactics to be employed; who makes no mistakes, no false moves; whose every step brings to pass results that will bear, upon another day, the fruits of victory over ignorance and sin. He is the Grand Marshal whose army is legion—but who hears the plea of the humblest follower and of the highest “staff officer”; who has no favorites, whose discipline is just, but tempered with mercy and kindness; a Leader who plans the moves but leaves to His lieutenants the responsibility of working out the details; a Commander who is Himself in the forefront of the battle, leading, directing—and rewarding those who carry the battle aggressively to the enemies of truth, of light, and of progress.

Jesus means to me the sure triumph of truth over error; the justification of sacrifice, of suffering, and distress; the reward of faith and loyalty. In His voice there is no “uncertain trumpet”; no wavering command:

“I am the way, the truth, and the life.”

Surely these are the days foretold by the prophets, when the earth should reel to and fro like a drunkard . . . and men's hearts should fail them for fear of what might come upon the earth. They seem to be the days the Lord Himself revealed in modern times:

“I, the Lord, am angry with the wicked; I

am holding my Spirit from the inhabitants of the earth.

“I have sworn in my wrath, and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man.” (*Doctrine and Covenants* 63:32-33)

But to those who will acknowledge Him, who will take up His cause with diligence and faithfulness, He will not hide His face. He will be near to them, to uphold them and to lead them in the war against evil. Whether His soldiers live to see the final triumph of Right over Wrong, or whether they die before the victory is won, they shall be counted among the good and faithful servants, and shall have place in His kingdom.

But Jesus is more than a Commanding Officer. He is also a Ruler, Counselor, Guide, and Friend. No matter what our task may be or the role we play; whether we fight in the combat zone or far away in the “service of supply,” we feel His nearness in time of need. We see the path He trod—and we can follow on; we see the blood He shed—and we shall bear the wounds that come to us.

Beyond the smoke and flames that spread across our world, there comes another day—a day of peace, of light and truth. There, the Commanding Officer shall become again the Prince of Peace, ruling in a realm where darkness and suffering, death and evil shall be known no more. There, if we but follow through the gates that He Himself unlocked for us, we shall know at last the peace that was heralded by the angels, long ago, when shepherds watched their flocks by night, beyond the gates of Bethlehem.

## Because You Passed



Because you passed, and now are not—  
Because in some remoter day  
Your sacred dust in doubtful spot  
Was blown of ancient airs away—  
Because you perished—must men say  
Your deeds were naught, and so profane  
Your lives with that cold burden? Nay,  
The deeds you wrought are not in vain.

No, for while yet in tower or cot  
Your story stirs the pulse's play,  
And men forget the sordid lot—  
The sordid cares—of cities gray;  
While yet they grow for homlier fray  
More strong from you, as reading plain  
That life may go, if honor stay,  
The deeds you wrought are not in vain.  
—Austin Dobson

# FROM THE FIELD



**SINGING EXECUTIVES**

Six months ago this group took over the leadership of the Sunday School in the Cedar City Third Ward. Besides the Spiritual happiness that has been theirs, their love of music and the natural range of their voices has

brought them together as a quartet. Music has taken them into many wards, clubs, meetings and schools in and around Cedar City.

From left to right they are: Reed Roberts, first counselor, first tenor; LaNoir Jones, second counselor, second tenor; Eliu Whattcott, superintendent, baritone; and Eugene Palmer, chorister, bass.

## SHELTON WARD →

The picture opposite is of the Second Intermediate class in the Shelton Ward, North Idaho Falls Stake. Their teacher, shown in the cut, is Sister Florence Moore.

"On June 20, 1941," Stake Supervisor, Lorna Y. Robinson tells us, "Sister Moore obtained transportation for her entire class to the Logan Temple, where two hundred and fifty baptisms were performed."

"Although this small ward is the farthest out in the Stake, it was the only one to complete this activity."

The trip covered three hundred and fifty miles.

The *Instructor* commends Sister Moore and her class for carrying into practice an idea so prominently set forth in the Sunday Schools of the Church.



**SUNDAY SCHOOL CHILDREN, BERN BRANCH, SWITZERLAND**





Second Intermediate Class, Shelton Ward,  
Idaho Falls Stake

### TOOELE WARD

This is a picture of the First Intermediate Class in the Tooele Third Ward, Tooele Stake. Their teacher is Sister Emily Bollschwiler.

Last August twenty-five out of the twenty-seven enrolled made a trip to Salt Lake City, and were baptized in the Temple for more than three hundred persons who have passed

away. Although the youngsters went through the KSL radio station, were taken sight-seeing on the Temple Block, and had lunch in the Lion House, they declared after the trip that they had enjoyed most their visit to the Temple and what they did there.

Their hosts were their teacher, some of the children's mothers, and the assistant class leader, Miss Norma Gollher.

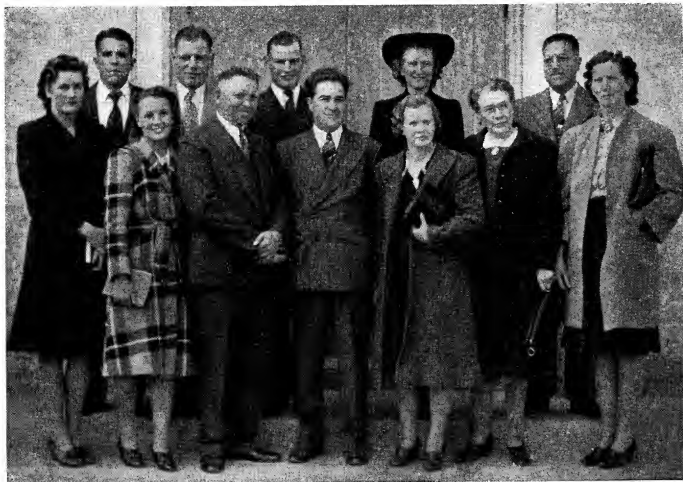
For an entire month this class supplied the three-and-a-half-minute speakers in the general assembly.



First Intermediate Class, Tooele Third Ward,  
Tooele, Utah



Group representing the First Sunday School in the Rocky Mountains. The appeared on the Sunday School float July 24, in Salt Lake City. The General Superintendent is pictured in the last row.



ZION PARK STAKE SUNDAY SCHOOL BOARD

Front row, left to right: La Preal Isom, Evelyn Stout, La Fell Iverson, Ivan Barrett, Irene Shamo, Aukusta Wood, Irene Hinton. Back row: Keith Tobler, Winford Gubler, Donworth Gubler, Fern Starr, (one member absent).

#### FORTY FAITHFUL YEARS

In the accompanying picture are three generations, Sister Mina Marriott, her daughter, Sister Elva Carter, and Sister Carter's daughter, Merleen. Sister Marriott taught for forty years in the Kindergarten Department, having lived most of that time in the Pleasant View and Edgmont Wards, in Sharon Stake, but part of the time in the Wallsburg Ward, in the Wasatch Stake where she is still carrying on. These data were sent to us by Superintendent Leo Hansen, of the last named ward.

What a wonderful experience it has been for Sister Marriott to have taught the true Gospel of Jesus Christ for 40 years. What a glorious reward it will be to have even one of her many pupils come to her and say—"Because of you I have been directed in the right path, even to a testimony of the truth." Such a legacy will be better than gold or silver or precious stones.



# THE DESERET SUNDAY SCHOOL UNION

GEORGE D. PYPER, *General Superintendent*; MILTON BENNION, *First Assistant General Superintendent*;  
GEORGE R. HILL, *Second Assistant General Superintendent*; ALBERT HAMER REISER, *Executive Secretary*;  
WALLACE F. BENNETT, *General Treasurer*

## MEMBERS OF THE GENERAL BOARD

George D. Pyper  
Milton Bennion  
George R. Hill  
Howard R. Driggs  
Adam S. Bennion  
Tracy Y. Cannon  
Robert L. Judd  
Charles J. Ross  
Frank K. Seegmiller

P. Melvin Petersen  
Albert Hamer Reiser  
Mark Austin  
George A. Holt  
David A. Smith  
James L. Barker  
George H. Durham  
John T. Wahlquist  
Inez Witbeck

Lucy Gedge Sperry  
Marie Fox Felt  
M. Lynn Bennion  
Llewelyn McKay  
Lynn S. Richards  
Gerrit de Jong  
De Lore Nichols  
Carl F. Eyring  
Junius R. Tribe

Earl J. Glade  
Wallace F. Bennett  
Don B. Colton  
William E. Berrett  
Gordon B. Hinckley  
Thomas L. Martin  
Wendell J. Ashton  
Edith Ryberg  
William M. McKay

Marion G. Merkley  
A. William Lund  
Joseph Christenson  
Archibald F. Bennett  
Joseph K. Nicholes  
Antone K. Romney  
Kenneth S. Bennion  
J. Holman Waters

## FROM THE DESK OF THE GENERAL SUPERINTENDENCY

### STAKE BOARD FUNCTIONS STREAMLINED FOR DURATION OF WAR EMERGENCY

The exigencies and conditions of our nation at war make imperative certain adaptations of Sunday School stake and ward work. The First Presidency of the Church has advised the discontinuance of auxiliary stake union meetings and conventions and the reduction of traveling to stakes and wards to that made necessary by the special problems and needs of these organizations.

This action, for the duration of the war emergency, suspends the use by stake boards of two familiar and convenient facilities for performing stake board functions, which have been developed for the benefit of the ward organization. It does not, however, abolish the need for the services which stake boards have rendered. Indeed, in times like these, the ward organizations must be more efficient than ever and therefore need the very best help and service possible from the stake boards.

The General Board, therefore, recommends that certain adaptations be made to preserve to the wards as many as possible of the benefits of stake board service and at the same time conform to the recommendations of the First Presidency, with the express purpose of which the General Board is, of course, in full accord.

It will be noted that the proposals of the General Board make it necessary to preserve the stake board with a full and complete organization. In organization and offices of the stake board there is to be no change.

The changes made advisable are changes in means of serving. As the announcement of the First Presidency suggests, members of stake boards may accept assignments to

teach classes in the wards. The January, 1941, edition of the Sunday School Handbook contains a diagram and suggests a "Plan For Modifying Stake Board Functions." (See the Handbook Index.)

The major part of this plan is readily adaptable to and can be followed in the present emergency.

The only parts subject to amendment are: (1) the reference to conducting Union Meeting departments (which are discontinued) and (2) visiting Sunday School classes, (which is limited and reduced.) It may be inaccurate to describe classes taught in the schools as "demonstration classes," because there may be little or no occasion to have visitors for whose benefit demonstrations might be conducted. There is reason and need, however, for the stake board members who teach Sunday School classes to exemplify in their preparation, in their teaching, in the equipment of their classes, in their use of that equipment and in the fruits of their labors, the high standards of excellence for which stake boards stand.

Furthermore, stake board members thus employed can keep themselves constantly well qualified to serve the members of the stake superintendency in practical ways as a staff of advisors.

The plan hereinafter described provides for the visiting of the Sunday Schools to be done mainly by the stake superintendency, secretary and chorister and organist. Furthermore, it provides for regular visiting to be done by the stake board members, vicariously through the members of the stake superintendency.

The plan provides for a modification of the division of the responsibility of the members of the stake and ward superintendencies. In the Handbook, the division of responsibility which is subject to amend-

ment now, is outlined in considerable detail on pages 14 and 15 of the large size Handbook and page 49 of the pocket size.

The part of these instructions most affected by the plan here proposed appears now as a footnote, which suggests the following: "Improved supervision of classes is possible under the following arrangement:

"Divide all classes into three groups, placing the Gospel Doctrine, Genealogical Training, Teacher Training and Gospel Message classes in one group; the Advanced Senior, Senior, Advanced Junior and Junior in the second group; and the Second and First Intermediates, Primary, Kindergarten and Nursery classes in the third. Assign one member of the superintendency to each group to supervise these classes every Sunday and be intimately informed about the conditions, problems and needs of pupils at all times."

This is now recommended to be specifically the assignment to the members of ward Sunday School superintendencies. This is the foundation of the modified plan for stake board functioning in the present emergency.

With this division of responsibility as the basis, then, it is recommended that members of the stake Sunday School superintendency adopt a like division and assignment of responsibility. They thereby become responsible for the supervision of these classes in the Sunday Schools of the stake. To assist and advise them in matters of supervision and to enable them to render the best possible service to the teachers and members of these classes in the schools, each member of the stake superintendency has a staff of stake board members, who may be engaged each Sunday teaching a class in one of the wards of the stake.

In stake board meetings, to be held at least once a month, the members of the superintendency have opportunity to consult with the members of their advisory staffs, the stake board, obtain suggestions from them on handling difficult problems observed in the classes visited by the members of the

superintendency, assemble samples, lists and suggestions of enrichment materials and visual aids which the teaching stake board members have found to be useful in their classes, and in other ways equip themselves as fully as possible, so that every time they visit a class they will be abundantly equipped and prepared to leave with the teacher the enrichment and helps made available by the teaching stake board members for the specific department. In this manner, the stake board member may continue to serve the individual teachers of the classes of their department, though it is service rendered *vicariously*, through the visits of the stake superintendency. And thus also the members of the stake superintendency act for the other stake board members in a representative capacity.

Space available here is insufficient to give the complete details of this plan. The General Board is preparing a circular which will give the complete details and a clarifying diagram to show the relationships and to suggest fully how each member of the stake superintendency and stake board functions under this plan. The circular will also suggest programs for the ward Sunday School Faculty meeting.

The General Board and the stake boards under this plan will place even greater importance than ever upon the regular monthly reports received from the Sunday Schools. Superintendents are urged to give these important regular means of communicating with the stake and general board their own personal and regular attention and to use them in the most efficient ways to keep us informed as to the needs and conditions of the schools. With this channel of information about the Sunday Schools kept open and flowing freely and uninterruptedly to the stake and general boards, we shall be able to render prompt service and to help check the development of weakening conditions.

Our means of communication with the schools is *The Instructor*. We shall use it systematically with the aim of making it of maximum usefulness to every Sunday School worker.

## ARE WE FALLING DOWN IN THE USE OF LESSON MANUALS?

The Sunday School is what its name indicates—a school—a seat of Gospel Learning. Its aim is Spiritual Development. One of the great tools provided by the Sunday School is the Manual which should be in the hands of every student. Without it no activity class can succeed. In this emergency it is more necessary than ever before. Superintendents, please urge the more general use of this helpful, Gospel-Scholarship tool.

## CULTIVATE NEW WOOD

When Longfellow was advanced in years, someone asked him how he kept so vigorous, and wrote so beautifully. Pointing to an apple tree in bloom, he said, "That apple tree is very old, but it never produced better blossoms. The tree grows a little new wood every year. The beautiful blossoms come from the new wood."

## BE AS GOOD AS YOUR BOOK

"A Brahman wrote to a minister saying: 'We are finding you out. You are not as good as your Book (*Bible*). If your people were only as good as your Book, you would conquer India for God in five years.'" "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."

## Prelude

Tracy Y. Cannon



## Sacrament Gem for May, 1942

(Deseret Sunday School Songs, No. 45, last half of third stanza)

May we be among the number  
 Worthy to surround the board,  
 And partake anew the Emblems  
 Of the suff'rings of our Lord.

## Postlude





# Secretaries



Albert Hamer Reiser, Executive Secretary

## NEW IMPORTANCE OF SECRETARY'S WORK

The recent discontinuance of Union Meetings and the restriction of stake board members traveling for the duration of the war emergency makes more important than ever the reports made by ward secretaries to the stake and general boards.

We must all now rely more upon reports and correspondence to keep us informed. The monthly report will be studied with redoubled interest by the stake and general boards. We shall all look to it to tell us about the accomplishments, conditions and needs of the schools.

Secretaries are urged to apply themselves with even greater devotion and thoroughness to the prompt, accurate and complete compilation of these reports. More and more urgent will be the having of a report from every Sunday School every month.

However small or obscure a school may be it is nevertheless important to the stake and general boards. We take a good deal of satisfaction from the existence and success of the hundreds of small Sunday Schools in out of the way places, conducted by earnest, devoted people who think so much of their children and their neighbors and love the Gospel so dearly that they put forth great effort to bring two together in a Sunday School.

Established Sunday Schools in the stakes and missions are expected to report every month to stake or mission headquarters. The original of the two copies of the monthly report from each Sunday School is forwarded to the office of the General Board where it is

filed and used many times throughout the year for the statistical information it provides. Many executives owe the accuracy, completeness and fullness of their knowledge of Sunday School conditions to these reports in the office of the General Board.

Deprived of opportunity to visit the stakes and wards, Sunday School executives will rely more and more upon these reports.

The General Board recommends that the ward Sunday School officers and teachers meet at least once a month and oftener, if possible, for a Sunday School Faculty Meeting. Elsewhere in *The Instructor* programs for this meeting will be found.

This meeting becomes very important because it is the ward's substitute for Union Meeting and is to take the place also in name and function of the Ward Monthly Report and Business Meeting.

On the monthly report at the end of section 2, the secretaries are asked to report on the "Monthly Report and Business Meeting" held each month. Effective now, please report in this space the facts called for about the Sunday School Faculty Meetings held by your officers and teachers.

Stake and general boards are deeply interested in this new meeting. They want to see it succeed. They hope it will serve every Sunday School effectively and build up and improve all the officers and teachers. If it does this, the deprivations of the present emergency will not impair the efficiency of the Sunday Schools.

Hence, the new importance of the work and the reports of the secretaries.

We are relying on you to keep us accurately, reliably, fully, promptly, and regularly informed.

## TWO PRAYERS

"God, let me know, if I should stray  
That I may stop along the way  
At any time—of night or day—  
And talk to you—" —*Elsie Janes.*

"God give me sympathy and sense  
And help to keep my courage high;  
God give me calm and confidence,  
And,—please, a twinkle in my eye."  
—*Margaret Bailey.*

## BROTHERHOOD

If all the people everywhere  
Were kind to all the others,  
A happy home this world would seem,  
For all would be like brothers.

When everybody grows polite  
There'll be no falling out,  
For kindly folks could never fight—  
What would they fight about?

# Ward Faculty Meetings

## SUNDAY SCHOOL FACULTY MEETING, PROGRAM FOR MARCH

To compensate for the loss of the Union Meeting, hold at least once a month, on a ward basis, a meeting of the Sunday School officers and teachers, the faculty.

This meeting is the Monthly Report and Business Meeting under a new name and with a broader purpose. The Faculty Meeting, then, becomes or takes the place of the Monthly Report and Business Meeting.

For the present the order of business of the Monthly Report and Business Meeting (See Handbook) may be followed. The time given to teacher-training in that program may be utilized for the development of the following subjects. (See program of 1942 Sunday School conventions and Syllabi, to be obtained from the Stake Superintendent.)

1. Scholarship in the Gospel.
2. Improvement of Gospel Scholarship.
3. Gospel Scholarship in Action.
4. The Outcomes of Gospel Scholarship.

The first and fourth subjects may be developed as inspirational talks; the second as a demonstration using exhibits of diction-

ary, reference books, files, notes, and other study facilities; and the third as a group discussion. (See the article in the February *Instructor* entitled "Gospel Scholarship—A Group Discussion.")

Invite available stake board members to help develop some of these subjects by accepting assignments to present one or more.

If circumstances make it advisable to divide this program into more than one session, or perhaps into four parts to be presented in meetings of shorter duration, consider holding the Faculty Meeting once a week or twice a month, as a part of a prolonged prayer meeting, called an hour earlier than the usual time for the prayer meeting, if this will not interfere with other established meetings. It may be held after Sunday School, weekly, twice a month or monthly as time, program and other circumstances may suggest.

Each month in this department programs for the Faculty Meeting will be suggested. in the *Instructor*. Special articles, written by special assignment to members of the General Board will also be published. Look for them, use them, amplify and enrich them in the Faculty Meeting, and your programs will be inspirational and stimulating to every officer and teacher.

## DRAINING THE CUP

By Gertrude Perry Stanton

I dare not ask that sunny days alone  
Shall light the journey as I tread Life's path;  
Sunshine is sweeter as an aftermath—  
When clouds dispersed, the bow of promise shone.

Nor must I pray that grief shall pass me by,  
And never make with me a dwelling-place;  
How shall I learn the necessary grace  
Of fortitude, if joy is ever nigh?

For One there was who walked the dusty street,  
Nor shunned the cruel thorns that pierced His brow;  
Shall I be spared? Unworthily I bow,  
Accepting life—the bitter with the sweet.



# • Librarians •



General Board Committee: Albert Hamer Reiser, Chairman; Wendell J. Ashton

## HOW WELL ARE YOU ACQUAINTED WITH YOUR PUBLIC LIBRARY

Public or school libraries are accessible to most wards in the Church, and to many of the branches, too. An efficient Sunday School librarian will not only familiarize his own library with himself, but also other store-houses of enrichment material, such as the public library.

Let us point out some of the great helps to Sunday School teaching which are found in most public libraries:

A most valuable ready reference is the *Reader's Guide*, a subject index on current magazine articles. For example, a teacher in your School may be preparing a lesson on the Word of Wisdom. By looking up the word tobacco in the *Reader's Guide*, she may find articles dealing with its ill effects in half a dozen different current magazines, such as *Reader's Digest*, *Fortune*, *Saturday Evening Post*, and various periodicals on health and hygiene. The *Reader's Guide* not only gives the name of the magazine in which the article appears, but also the date of issue and the page number. Most public libraries maintain a comprehensive collection of bound magazine volumes from which to draw articles listed in the *Guide*.

Your public library will also likely keep a file of pictures, from which the teacher may borrow, on her library card, studies for the classroom. Many beautiful *Bible* pictures may be found in your public library.

Encyclopedias and biographical dictionaries are two tremendous helps to the Sunday School scholar. Some of the better known encyclopedias are *Americana*, *Britannica*, *Nelson's Loose Leaf*, and *New International*. Such volumes as *Dictionary of American Biography* may be extremely useful to the student of Church History. Contained therein are biographical sketches on many important figures in the history of the Latter-day Saints. A biographical encyclopedia on contemporary personalities is *Who's Who*, found in most public libraries. Various yearbooks and almanacs, giving important statistics on the great fields of human endeavor are other friends worth meeting at your public library.

Perhaps at no other time in the history of the world have maps changed as much as they have in the past decade. Your public library can keep you pretty well abreast of these changes with late editions of atlases.

A directory of your city may also be found

at the library. This may be particularly helpful to your enlistment committee. Such a directory often gives not only the residence of each adult in the community, but also his place of employment.

Books of quotations are often consulted by a good teacher or speaker. These books are compilations of choice literary gems, indexed according to subject material. Hoyt's *Cyclopedia of Practical Quotations* and Bartlett's *Familiar Quotations*, are two good ones. Your library will likely contain different anthologies, containing select poems arranged according to subject matter.

Concordances on the *Bible* and other writings may also be located. We have mentioned previously in this department names of various concordances, encyclopedias, and dictionaries on scriptures, but we may add here that there are concordances on the works of such great authors as Shakespeare, Milton and Wordsworth. Clarke's *Shakespeare Concordance* is an example.

Your public library also contains many interesting narratives on the *Bible* and its themes and characters.

During the year your Sunday School will present special programs on such occasions as Christmas, Mothers' Day, and Easter. For such presentations there are books replete with stories, pageants, poems, and hints. Samples are *The Standard Christmas Book*, *Pageants for the Year*, and *Mother's Day in Poetry*. For a comprehensive list of such books see the *Instructor*, October, 1941, page 529. Many other library suggestions are contained in a text, *Lessons on the Use of Books and Libraries*, by O. S. Rice.

Acquaint yourself with your public library. Then introduce your teachers to its family of helps. You will find them most enjoyable and helpful.

## A GENERAL BOARD MEMBER WRITES ANOTHER BOOK

We are pleased, on this page, to mention a new book by Dr. Howard R. Driggs, who has been a member of the Sunday School General Board for many years. He now lives in New York City, and teaches in the New York University.

The book is *Westward America*, and is published by Putnam's. Its format is unusually attractive, with a jacket in blue and white, and the type, paper, and binding are in the best tradition of that notable firm. The



cover is brown. In this work Dr. Driggs tells the story of the movement to the Great West. It came, the author says, "out of a burning interest in the epic of America."

Whoever has followed Dr. Driggs's career feels that he is prepared to write such a book. For one thing, he was born of pioneer parents, whose forebears also were pioneers. For another thing, his childhood, youth, and early manhood fell in the West, where he imbibed a love for its prairies and mountains and valleys. And for still another thing, he has studied and written a great deal about the West—its people, its natural scenery, and the events that happened there. As an officer of the Old Trails Association, he has traveled extensively among early scenes. It is gratifying to note, though not surprising, that some of the chapters are on the movement of the Mormons—the journey to the Missouri, the Mormon Battalion, and the handcart company, for instance.

The book is beautifully written. In language and details it is easy to read and follow. One has no difficulty in reproducing, from the written page, the scenes in which the pioneers, of whatever faith or nation, acted their parts. Nor does the author confine his work, at least in suggestion, to what happened in the period which he covers so

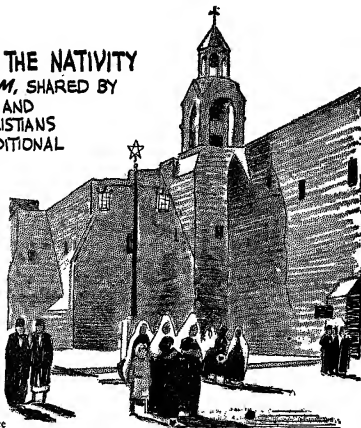
picturesquely. One gathers, though it is nowhere stated in the work, that the author would like to see the present generation of men and women imitate the pattern of life—inner life, of course—of the lusty, active, energetic people who figure in the scenes depicted. The reading of such books as this will keep our race from growing soft.

Not the least valuable part of *Westward America* is the illustrations. Of these there are forty, including the frontispiece, and all full-page. They are by that old veteran photographer and artist, now in his nineties, William Henry Jackson. Jackson, we are told, "journeyed from the Atlantic to the Pacific seventy-five years ago, playing various roles of bull-whacker, mule-skinner and vaquero on historic trails. Later, as a pioneer photographer, he portrayed our scenic West." These "vibrate the spirit of the Old West." Several of them are of scenes well known to those familiar with Mormon history.

It is extremely difficult to give a proper impression of the character of the book by a single quotation, but *The Instructor* recommends this interesting and beautiful volume to whoever is interested in reviving scenes in Western America in a day that is gone forever.

**THE  
BASILICA OF THE NATIVITY  
IN BETHLEHEM, SHARED BY  
LATIN, GREEK AND  
ARMENIAN CHRISTIANS  
IS ON THE TRADITIONAL  
SITE OF THE  
STABLE IN  
WHICH JESUS  
WAS BORN.**

**IT WAS  
STARTED BY  
CONSTANTINE  
IN THE  
FOURTH  
CENTURY.**



—R. G. BERG—  
Religious News Service



# Choristers & Organists



General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman;  
George H. Durham

## CLASSIFICATION AND BRIEF DISCUSSION OF THE UNCHANGED VOICE

There should be a definite understanding in the minds of choristers regarding the classification of all voices, particularly the unchanged voices. The changed voices usually find the part to which they are suited more easily.

Boys and girls of the Kindergarten, Primary, and First Intermediate, First and Second years, should sing the soprano part.

Boys of eleven years and above should sing the alto or alto-tenor part until their voices change. There may be a few boys during this period who can sing the soprano part naturally.

To be more specific in regard to the boys' voices it might be said that whenever a boy finds it difficult to produce the high tones he should be placed among the altos, and become a useful member in that part. The boy's voice, so used, might be called the alto-tenor (or tenor), since the part sung is practically a tenor and in a tenor range. In fact, the tenor part of any chorus may be sung by these boys, if the tones do not exceed the *g* below the staff, or the *g* in the fourth space of the bass staff.

In all voices, whether of men, women, or children, basses, tenors, contraltos or sopranos, there is an octave of tones from *g* fourth space of bass staff to *g*, the second line of soprano staff, which are common to all, being identical in pitch. It is within this range that the alto-tenor should be employed. It is a range common both to unchanged and changed voices. Whether the voice is changed or not, the boy may sing tones that cannot injure either changed or unchanged voices. Before the change of his voice he is preparing for it, and when it arrives he comes gradually into the permanent quality of his adult voice. If this is baritone or bass the range will gradually descend, losing a few upper tones. If his voice becomes tenor the range will be unchanged. In either case the tones from *g* to *e* or *f* should remain permanent.

There are many girls and women who try to sing the soprano part whose voices are naturally adapted to the alto part. How can this be determined? Girls and women who have heavy, deep, full voices should be assigned generally to the alto part, while those

having rather light voices, and who can sing the highest tones in our songs without straining, should be assigned to the soprano part.

Musically, the powers of the child are limited only by the ability of the conductor to suggest, to direct, and to inspire.

In early years, especially, the voice must be used carefully, permitted to sing only lightly. More power will come gradually and with practice. Children, as well as adults should always sing easily, without forcing.

Facial expression should be pleasant. Stiff, uncomfortable, and awkward attitudes should be avoided. Good singing demands proper relaxation, especially of the throat and lower jaw. Any rigidity is a hindrance. These hindrances may be observed in the group: bodies stiffly held, chins thrust forward, frowning, and by the prominence of neck muscles.

The combined tone of all voices should so blend that individual peculiarities do not stand out. Under ordinary conditions the tone is composed of good or poor or both, but poor group-tone is the result of poor individual voices.

The heavy, harsh, forced tones of the boys or girls do not blend well and possess no merit. This objectionable quality of voice is incapable of expressing fine and beautiful thoughts and emotions, and is responsible for numerous faults. Among these are singing out of tune, poor interpretation, limited range. It is fatiguing, and eventually ruins the voice.

Good tone is never hard or forced. Instead, it is resonant, mellow, lightly poised and well sustained.

Good tone is the result of good posture, proper relaxation, proper attack, legato, distinct pronunciation of vowels, articulation of consonants and proper phrasing.

Speaking and singing are similar in many respects, and it is difficult to draw the line between them. Speaking is characterized by short unrelated sounds of variable pitch; singing, by related sounds.

Choristers should know the voices of the school, and look upon them as instruments given of God, which may be developed into organs of beauty, or ruined so that they are capable of producing only tones of ugliness.

### Song Analysis

Song No. 144 *Deseret Sunday School Songs*. "Kind and Heavenly Father."

This is one of the many songs composed by our beloved Brother Evan Stephens and should be in the repertoire of every Sunday School. It is a beautiful prayer in song, and can be readily understood by even the youngest children.

Choristers! If you will read and study the words of this song, you will no doubt receive a great amount of inspiration and in turn be able to inspire your school with the true spirit of the text.

This song is written in six-eight measure, the dotted quarter being the note receiving one count or one beat. The correct method of beating is down (1, 2, 3) up (4, 5, 6), or two beats to each measure. Rhythm, which is the regular recurrence of strong and weak accents, is the life of all music.

"Rhythm is poise, and poise is power. The one characteristic above all others which distinguishes the great man is the fact that he has poise and if one will investigate he will find that the great man has developed his sense of rhythm in some way; he is a reader of poetry, lover of music, architecture; in one way or another, he has developed this important sense. The more highly this wonderful sense is developed the more poise and power accrue to the individual."

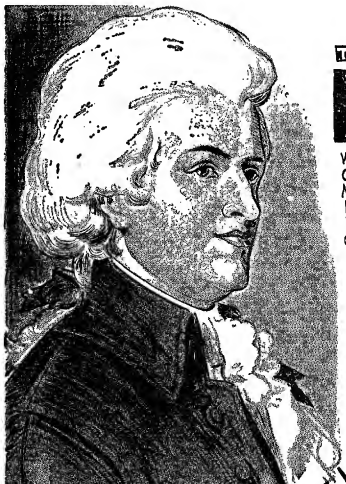
The Tempo (rate of speed) is indicated

by the word "Andante," meaning moderately slow. Be sure to maintain this tempo throughout. By so doing, strength, dignity and religious fervor will be developed by the voices.

The verse is written for a trio using soprano, alto and bass voices. Both the soprano and alto parts of the verse will be found very interesting because each part is strongly melodic in character. If the alto section of the school is rather weak it would be advisable to practice this part first. By using this method many members of the school will hear some of the beauties of the alto part. This will also strengthen this part.

Although the bass part is not melodic in character, it is equal in importance because it acts as a foundation for all other parts. One way to observe the importance of the bass is to sing the song without this part, then sing the song with the bass part added.

Soprano and tenor parts should be given some prominence in the first four measures of the chorus. "Tune our youthful voices to thy" should be sung with well balanced parts giving the alto and bass some prominence on the word "praise." "Till the song we're singing, to the heaven ringing," is a very effective duet for soprano and alto, with tenor and bass rather subdued. "Mingles with Thy holy angels' lays," should be well balanced for the final phrase of the song.



THE GREAT COMPOSER,

## WOLFGANG AMADEUS MOZART

WHO WROTE 15 MASSES,  
CONDUCTED A SOLEMN  
MASS IN PUBLIC WHEN  
HE WAS *TOO SMALL*  
TO BE SEEN BY MOST  
OF THE CONGREGATION,  
AND WAS MADE A  
MEMBER OF THE  
ORDER OF THE  
GOLDEN SPURS BY  
THE POPE WHEN HE  
WAS *SCARCELY 14*,  
AFTER HE HAD  
WRITTEN DOWN THE  
SACRED "MISERERE"  
FROM MEMORY  
UPON HEARING IT  
SUNG *ONCE AT*  
*ST. PETER'S.*

# Gospel Doctrine



General Board Committee: Gerrit de Jong, William M. McKay, Thomas L. Martin,  
Joseph Christenson, J. Holman Waters

## Subject: THE WAY TO PERFECTION

For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age  
Not Otherwise Assigned

### LESSONS FOR MAY, 1942 OF SUCH IS THE KINGDOM OF HEAVEN

#### Lesson 16. For May 3, 1942

##### Readings:

The Manual, Lesson 16, particularly the passages quoted from the scriptures.

##### Outline of Material:

- I. Innocence of Children:
  - a. Little children need no baptism
  - b. Infant baptism a mockery
  - c. Word of the Lord on the subject
  - d. Christian explanation of infant baptism
  - e. Infants and "original sin"
  - f. Our explanation of the situation
- II. Children and Salvation:
  - a. Little children and repentance
  - b. Word of the Lord on the subject
  - c. Why the doctrine of infant damnation persists

##### Lesson Development:

1. What is meant by "original sin"? In what ways do the descendants of Adam partake of the effects of his "sin"? What part did we take in the "transgression" of Adam? Why do Christians generally think that we must do something to overcome the effects of Adam's act? Is infant baptism justifiable on this ground?

2. When do we in our Church baptize children? Why was this particular age chosen? How do we baptize children who are of the proper age? On what authority do we base our practice of baptism in respect to children? On what authority do the Christians generally base their practice of infant baptism? Justify our practice on the basis of reasoning.

3. What two purposes are served by baptism as we practice the rite?

4. It is claimed by critics of Mormonism that such passages in the *Book of Mormon* as refer to infant baptism (the one quoted in our text, for example) originated, not in a person named Mormon, but in the mind of Joseph Smith, since the idea of infant baptism was a controversial topic of religion in Page 146

and around Palmyra in the first quarter of the last century. What do you think of this "argument" against the divine authenticity of the Nephite Record?

(If this be given as a special assignment, the pupil ought to go somewhat into the history of infant baptism, to show that it has always been a controversial subject.)

5. How would you answer this question: "If I live a good life, can I not be saved without baptism, since, according to my observation, some who are baptized do not live as good a life as I do?"

What about the relationship between baptism and the good life? Does baptism in our Church increase or decrease the responsibility of the baptized in the matter of good works?

6. Explain the idea of the "new birth" in terms of the teachings of Christ. What does it mean, really, to be "born again?"

At one time the Indian Chief, Walker, was baptized into the Church. This, however, did not make the least change in his attitude toward the settlers. Was his conversion real, genuine?

What about the whites who are baptized and no alteration takes place in their lives? Is their conversion genuine? And what about those who have always been in the Church, but whose lives are on the same level as the outsider's?

## MOTHERS' DAY PROGRAM

Sunday, May 10, 1942

## PREPARATION FOR ETERNAL LIFE

### Lesson 17. For May 17, 1942

##### Readings:

The text, Chapter 30, pp. 202-209, particularly the passages quoted from the scriptures.

##### Outline of Material:

- I. Meaning of Eternal Life:
  - a. Immortality—continuance of life
  - b. Eternal life—the more desirable continuance

- c. Basis of this distinction—Moses, in *Pearl of Great Price*, 1:39
- II. Carnal Security:
  - a. Delusion that all is well in Zion
  - b. Necessity for restraint
  - c. Nephi's warning
- III. Faith and Works:
  - a. Alma to Corianton
  - b. Jesus to the ancients
- IV. Basis of the Celestial Glory:
  - a. Obedience to law
  - b. Early formation of habits of obedience
  - c. The whole law necessary
  - d. Length of time required to prepare.
  - e. Constant effort and diligence necessary

### Lesson Development:

1. Just when is the phrase applicable, "All is well in Zion"? When not? What is meant here by the word "Zion"? How many, and in what other situations is the word sometimes used?

Taking the word "Zion" in the sense of the home of the Latter-day Saints, what conditions are satisfactory from God's point of view as expressed in "the commandments"? What conditions might be regarded as unsatisfactory?

Specifically: Sabbath-day observance; the use of tobacco and alcohol; profanity; tithing; sexual relations; mercy and justice and kindness; co-operation socially and religiously; personal and civic righteousness.

While these points are stated (in some cases) negatively, it is the intention only to evaluate each in relation to the actual practice of Latter-day Saints.

2. Read, or have read in the class, the essential parts of the Book of Enos, in the *Book of Mormon*, with a view to observing the three requirements of the Good Life, individually and socially: Personal Knowledge of God and His Ways, Personal Righteousness, and Service. (In all religious literature there is no better expression than here of the essential elements of the Religion of Jesus.)

What is meant by personal knowledge? What is the source of spiritual knowledge? (The teacher should be cautious here. Knowledge cannot be gained from reading, but only from experience. Joseph Smith did not obtain his knowledge of God from James; he obtained it from what happened to him in the woods on his father's farm. Particularly, spiritual knowledge comes only through experience.) How did Enos come by his spiritual knowledge? Tell of it.

Explain what is meant here by personal righteousness. Look up the word "righteousness" in the dictionary. What standard of

measurement is to be used in gauging personal righteousness? Enumerate some of the main items that should go into the making of a desirable character. Which of these items might be called "natural religion" which anyone would apply, if he were tolerably good? Which are based on what has been revealed to man at various times?

What do you understand by "service"? How important is this phase of Enos's religion? What emphasis is put upon it in the Gospels? In our Church?

Why is service so important? Explain the words "introvert" and "extrovert" in relation to this idea of service. Which is the most likely to be happy—the introvert or the extrovert? Why? What is the best cure for introversion—if any cure is needed?

Mention the opportunities for service in our Church. Compare these with the opportunities to be found in other Christian churches.

3. Is immortality desirable? Is eternal life desirable? Remember the distinction between these two terms, as involved in the statement from Moses. What conditions are necessary to immortality? What to eternal life?

G. Lowes Dickinson, in 1909, delivered a lecture in the series of "Ingersol Lectures on Immortality," under the title *Is Immortality Desirable?* Mr. Dickinson, of course, took the word "immortality" in the customary sense of a continuance of human personality forever. His answer to the question which he propounded was that "extinction would be better" for some.

In the light of what has been revealed, what do you think of Mr. Dickinson's notion?

4. Taking it for granted, then, that it is desirable for us to have eternal life, not immortality alone, just what steps must we take to acquire this blissful state? Is the gospel for those who desire immortality or for those who desire eternal life? Explain.

Just how does one go about it to perfect his character in our present state of life? To what extent is knowledge essential? To what extent, action? What knowledge? What action? Are you a better man or woman now than you were thirty, twenty, ten years, five years ago? If so, in what particular way, and how did you accomplish the improvement? (All this, of course, is intended for giving out, not for class discussion.)

Is eternal life the more desirable (or the less), the more we know about the Hereafter? If more so, why do even the best of us hang on to this world as long as we can?

## COMMISSIONED OF GOD

### Lesson 18. For May 24, 1942

#### Readings:

The Manual, Lesson 18, with particular attention to the scriptural passages quoted therein.

#### Outline of Material:

- I. Revelation on Priesthood:
  - a. When given
  - b. To whom given
  - c. General nature of the revelation
- II. Nature of Priesthood:
  - a. Priesthood is authority
  - b. The greater and the lesser
  - c. A means of obtaining knowledge
- III. Keys of Priesthood:
  - a. Office not keys necessarily
  - b. Priesthood given to Joseph and Oliver:
    1. By John, the Baptist
    2. By Peter, James, and John
  - c. Keys bestowed on them:
    1. By Elias
    2. By Moses
    3. By Elijah
- IV. Keys of Presidency:
  - a. Special or directing authorities necessary
  - b. President of the Church:
    1. Nature of the office
    2. Powers of the office
  - c. Validity of this office

#### Note to Teachers:

A reference to Chapters 11, 31, and 32 of our text will reveal the fact that all three are on priesthood. They differ, however, in their contents. Chapter 11, which we have already considered, was on "succession in priesthood," having reference to descent of priesthood in very early times. Chapter 31, which we are now considering, is on the various authority and keys and offices of the priesthood. The lesson to follow, from Chapter 32 of the text, deals with the idea of service in connection with priesthood.

It would be wise, therefore, for the teacher to arrange the class discussion so as not to cover more than the material given for the lesson in hand.

(By the way, you are having discussions, aren't you, and not a lecture course? for the class would much rather take part *themselves* than listen to a lecture.)

#### Lesson Development:

1. In what respects does Joseph Smith's teaching about divine authority differ from that of either the Catholic or any of the Protestant churches?

Several points might be considered: first, the manner in which he and other claimants received priesthood, or divine authority; second, this idea of keys as well as authority to act in the name of God; and, third, the unity of the Church through its president.

Than this matter of divine authority there is nothing more important in the social order of the Church.

2. Discuss the statement made in the text that there is "no knowledge of God without priesthood."

Recall what was said in a previous lesson on the difference between information and knowledge—that, while one may get information from books, one can get knowledge only through personal experience.

Now, how much spiritual knowledge can one obtain from (a) a college course in theology, (b) a study of the scriptures, ancient or modern, (c) the reading of books by men who have only themselves studied books?

In what way did the following prophets obtain their knowledge of God: (a) Abraham, (b) Moses, (c) Isaiah, (d) the Apostle Peter, (e) the Apostle Paul, and (f) Joseph Smith? Tell of each in particular. Which of these men were "learned" otherwise? Which were not "learned"? Distinguish between the knowledge which they obtained from revelation from God and that which they obtained otherwise.

To whom do you go for medical attention? Legal advice? Information on chemistry or astronomy or psychology? Explain why? To whom does one go for information about God, immortality, or spirit? Explain why?

3. What functions do the Latter-day Saints attach to the office of President of the Church?

What about (a) his divine authority, (b) his keys, (c) the extent of his authority? Confine the discussion to that which the present President has.

## PRIESTHOOD SERVICE

### Lesson 19. For May 31, 1942

#### Readings:

The Manual, Lesson 19, with special reference to the scripture quoted therein.

#### Outline of Material:

- I. The Idea of Service:
  - a. What it is
  - b. Its application to priesthood
  - c. Necessity for action
- II. The Idea of Talents:
  - a. What it means to be talented
  - b. Variety of talents
  - c. Right use of talents:
    1. Must be used somehow
    2. Must be used in serving others

- III. Training Power of Priesthood:
  - a. Variety of priesthood quorums
  - b. Variety of opportunity there
  - c. Activity necessary
- IV. Advantages from Priesthood Activity:
  - a. Who may profit by this:
    1. Whoever is served
    2. Whoever serves
  - b. Lord not beholden to us
  - c. We are beholden to the Lord
- V. Christ the Example:
  - a. Not in character alone
  - b. But also in serving
  - c. Instances of His service

### Lesson Development:

1. Show that the greatest happiness here below lies in what we do for others.

This may take several forms: (a) the service of mothers for their children, with the rewards of motherhood in love; (b) the work of teachers and officers in the Church in the service of others, with the consequent satisfaction to each; (c) the service of missionaries, who consciously carry the gospel to others, and the happiness which they enjoy in consequence; (d) other services in various fields of truth.

Recall, in this connection, (a) what Enos, in the *Book of Mormon*, found out in the woods and prayed for, and (b) what Moses said is the "glory and work" of our Heavenly Father.

2. To what extent can other considerations than priesthood enter into service in our Church, as an aid? For instance: scholastic education, special training in agriculture, economics, art, music, literary training, knowledge of the physical sciences, social work, financial ability, cultural knowledge?

Other things being equal, who can accomplish the most in the way of service—the elder with special knowledge or the elder without special knowledge? Of course, it is assumed that there is a strong desire in both to perform service.

### Special Assignment:

Select someone in your class to give some particulars in the service of Jesus during His three years in Palestine, mentioning specifically: (a) the service He performed for all mankind, (b) service to the physically handicapped, (c) service to those who were mentally defective, (d) service to those who were depressed for any reason.

Another member of the class might be asked to do the same thing, in much the same way, in the case of Joseph Smith.

In both cases it should be a choice of someone who will be able to classify and generalize, without using up too much of the time in the class.

### Application:

There is a special opportunity here to funnel the material of the lesson down to some practical point. It is not sufficient that we know merely; we must do, in order to be acceptable to God. For are we not adjured to be "perfect," even as God is perfect; and how can we become perfect, or even approach perfection, unless we do instead of say?

1. Assuming that, in all the following instances, the men hold the priesthood, how could (a) the financier, (b) the artist in the larger sense, (c) the teacher, (d) the doctor, (e) the lawyer, (f) the researcher perform the most service to his fellow men?

2. Show how our women can perform the most service to the community.

3. Comment on the following from Professor William James: "We must make automatic and habitual, as early as possible, as many useful actions as we can, and as carefully guard against the growing into ways that are likely to be disadvantageous."

## "THE GLORY OF GOD IS INTELLIGENCE"

Lesson 20. For June 7, 1942

### Readings:

The Manual, Lesson 20, particularly the scriptural passages quoted therein.

### Outline of Material:

- I. What Is Intelligence:
  - a. Intelligence and Knowledge
  - b. Importance of Intelligence
  - c. A quality in God
  - d. Uniqueness of the Prophet's statement
  - e. Other views of God
- II. Intelligence and Truth:
  - a. Light and Truth as Intelligence
  - b. Light and Truth self-existent
  - c. Intelligence and wickedness antagonistic
  - d. Final test of Truth—Light
- III. Truth and Man's Knowledge:
  - a. May be known by all
  - b. Must be applied

### Objective:

*The purpose of this lesson is to see that the class members get a clear conception of the subject discussed.*

There are some terms in this lesson that need to be pulled out and examined, since they are used in a special sense. One of these is "intelligence"; another, "intelligences"; and still another, "light and truth," as in the *Book of Abraham*. These must be clarified, not only by explanation, but also by illustrations.

If, then, the significance of these and other  
(Continued on page 172)



# Genealogical Training



General Board Committee: A William Lund, Chairman; Joseph Christenson, Archibald F. Bennett, Junius R. Tribe

Subject: OUT OF THE BOOKS

Available To All Members Over 18 Years of Age

## LESSONS FOR MAY, 1942

### FINDING OR APPROXIMATING DATES

#### Lesson 15. For May 3, 1942

##### Text:

*Out of the Books, Lesson Fifteen.*

##### Objective:

*To emphasize the importance of finding missing dates; or, if these are unobtainable, how to arrive at the best approximations, according to the standard approved system.*

##### References for Further Study:

*Methods of Genealogical Research, Lesson seven.*

##### Topical Outline:

See *The Instructor*, November, 1940, p. 508.

##### Points to Emphasize:

1. Full identification by means of names, dates, places and relationships should be striven for as the ideal in all record work.
2. This ideal is not always attainable because of:
  - a. Imperfect records kept in the past.
  - b. Loss of many records originally kept.
3. No amount of diligent searching will reveal records never kept.
4. Where it is known that actual dates are not available, it becomes necessary to approximate dates required for proper identification.
5. The nearest acceptable substitutes for actual dates should be used in this case, such as a christening date in lieu of a birth date (prefixed by "chr."), a date of banns or marriage intention in place of a marriage date, and a date of burial, date of inventory or date a will was proved instead of a death date.
6. If these are unobtainable approximate the missing dates according to the standards explained in the text (p. 41).
7. In addition take into consideration all the known facts in the life of each individual, endeavoring to come as close to the actual truth as is humanly possible.

8. Approximations are not intended to make it easy for the slothful, but as a last resort so temple work may be done for those whose actual dates cannot be had, even after diligent searching.

##### A Class Experiment:

To emphasize the comparative accuracy of the approved standard of approximations, select ten families, preferably from different countries and who lived at widely different periods of time; i. e., in different centuries. Select groups where actual dates are available. Then proceed to apply the scheme for approximation as if only about one actual date were known. Then compare the results obtained in approximating with the real dates found in the records.

Again, from the actual dates, find the average age of (1) the father and (2) the mother at the birth of the first child; at marriage; the average number of years between the births of children. Similarly, take ten pedigrees and ascertain the average number of years that elapse between the birth of a parent and the birth of his child who is named on the pedigree chart.

## MOTHERS' DAY PROGRAM

Sunday, May 10, 1942

### FORMING A FAMILY ORGANIZATION

Lesson 16. For May 17, 1942

##### Text:

*Out of the Books, Lesson Sixteen.*

##### Objective:

*To explain the systematic steps which should be taken in organizing a family for genealogical and temple work.*

##### Reference for Further Study:

*The Forefather Quest, Lessons 16 and 17; Era, November, 1940, p. 667.*

##### Topical Outline:

See *The Instructor*, December, 1940, p. 567.

##### Need for Family Organizations:

The more temple work increases in our



midst the more urgent the need for family organizations which function properly in research and temple work. As the number of descendants of a certain ancestor increases, there is greater likelihood of overlapping in the preparation of records to be submitted to the temple for ordinance work. Hence it becomes imperative that families function in an organized manner, with responsible officers, each assigned to his direct field of activity, and with one directing research efforts and another temple work by family members. While many families now sense the need for an organization, they are unfamiliar with the steps to take in forming one. This lesson should provide the desired information.

#### Points to Emphasize:

1. The family of any person includes all his descendants and those who have married descendants.
2. It should be named after this common progenitor.
3. The family organization should carry on his work—i. e., compile a record of his ancestors and descendants, and have ordinances administered for them.
4. Any member of the family may be chosen to preside, whether born into the family or one who entered it by marriage.
5. Other officers and their responsibilities.
6. First steps to take in organizing.
7. Surname organizations including all those of a given surname regardless of whether they derive from a common progenitor are not favored.

#### Diagram and Dramatize:

By means of questions and answers the teacher may draw out from the class the essential facts about a family organization, noting these upon the blackboard in the form of a diagram. This should list the various officers and enumerate their chief duties.

Another device is to select one family line of a member of the class, and then have all class members participate in forming a family organization of that family. A similar plan is given in Lesson 17 of *The Forefather Quest*. This exercise should be made just as practical as possible.

### ACTIVITIES OF A FAMILY ORGANIZATION

Lesson 17. For May 24, 1942

#### Text:

*Out of the Books*, Lesson Seventeen.

#### Objective:

*How a family organization may function most effectively to accomplish the purpose for which it is formed.*

#### Topical Outline:

See *The Instructor*, December, 1940, p. 567.

#### Reports on Family Organization Activities:

Several members may profitably be appointed beforehand to tell of what organizations of families to which they belong have been able to accomplish in holding family reunions, temple work, raising funds for genealogical research, and in centralizing research in the hands of a competent genealogist.

These may be supplemented by the instructor citing families that are outstanding in such family activities. If possible, demonstrate records of descendants of the common progenitor which have been gathered and arranged upon group sheets in a family record.

Probably no finer family record has been compiled in the Church than that of President Heber J. Grant, and also a record of his children's and grandchildren's families. Some excerpts from the article in the *Era*, for November, 1941, entitled "Temple Work Should Be Done," written by Mrs. Rachel Grant Taylor (a daughter of President Grant), may well be quoted to advantage to emphasize what one family working unitedly together may accomplish in both research and temple work.

#### Points to Emphasize:

1. Genealogical and temple work should be an outstanding objective of an L. D. S. family organization.
2. All their activities should be carried on in an orderly and businesslike manner.
3. All branches of the family should be carefully recognized and be given representation among the officers, if they are at all willing to co-operate.
4. Social and cultural values of reunions and outings should not be overlooked.
5. Histories of the family and sketches of the lives of various members of the family should be featured in programs.
6. Financial resources should be united to distribute the cost of research among all members.
7. The appointed family genealogist should direct and supervise all research activities along the lines of the common progenitor.
8. Highly beneficial results follow frequent family visits to the temple.

#### Discussion Thoughts:

1. Enumerate the good results which come from enjoyable family social contacts.
2. How can family bickerings and jealousies retard the success of family organizations?
3. What are the duties of the President,

Vice-president, Secretary, Treasurer, Historian, Genealogist, Temple Committee?

4. Is it an advantage to rotate the holding of office among family members? What offices might better be held by a highly qualified person for a longer period?

5. Urge class members to join one or more family organizations and participate in their gatherings, outings and social and temple activities.

## L. D. S. CHURCH RECORDS

### Lesson 18. For May 31, 1942

#### Text:

*Out of the Books, Lesson Eighteen.*

#### Objective:

*To show the value of early records kept by the Church in genealogical and historical research.*

#### References for Further Study:

*Teaching One Another, Chapters 29 and 30.*

#### Topical Outline:

See *The Instructor*, December, 1940, p. 568.

#### Points to Emphasize:

1. The Church and its members have always been commanded to keep records of its members.

2. These records should include their date of birth, place of birth, parentage, dates of baptism, confirmation, ordinations, and by whom, date of death, etc.

3. Some of these records date back nearly a hundred years and reveal many facts not now known to the present generation. Hence they are of great value in genealogical research.

4. Many interesting and character-revealing details helpful in compiling biographies and family histories may be gleaned from the *Journal History of the Church*. There is an index to this in the Historian's Office.

#### Examples of Helpful Entries from Church Records:

We cite the following examples of the helpfulness of early Church records:

1. Entry from a Quorum Record:

A descendant had only the name of Alva Phelps, and that he died during the march of the Mormon Battalion about 16 Sept. 1846

(Church Chronology). Note how much is added by this entry from the Biographical Record of the 2nd Quorum of Seventies, p. 151, written by Alva Phelps himself: "I, Alva Phelps, the son of Griswold and Rhoda Phelps, born in Pennsylvania, Susquehanna Co., Nov. 6, A. D. 1814. My wife, Margaret Phelps, the daughter of Joseph and Pamela Robinson, born in Pennsylvania, Lucerne Co., A. D. 1819." Then he gives the names and date and place of birth of his three children, adding, "Griswold Phelps, the father of Alva, born in Conn., the son of Levi Phelps born in Conn. Alva Phelps moved to Indiana, married Nov. 15th at the age of 22 years, a farmer by occupation; bapt. by Elder Rufus Fisher Jan. A. D. 1843. Margaret Phelps baptized by Elder Thomas B. King Jan. A. D. 1843."

2. Entry from the High Priest Record M, p. 20:

"Isaac Morley, born 11 March 1786, Montague, Hampshire Co., Mass., son of Thomas Morley and Editha Marsh; grandson of Timothy Morley; great-grandson of Thomas Morley. Ordained a High Priest at Kirtland, Ohio, by Joseph Smith, 6 Apr. 1831."

3. Entry from the Bristol Branch Record of Members, No. 109:

"No 458. Mary Ann Harris, daughter of Robert and Eleanor Parsons, born at Newton St. Siris, Devonshire, sometime in the year 1784 and was baptized July 5, 1850 by Elder Wm. Ju....., and confirmed by Elders John Rockwell and Roberts both in the City and County of Bristol, England."

To appreciate the worth of this entry you should know that before it was found the family did not know that she had ever joined the Church, and they were not sure whether her maiden name was *Parsons* or *Farmer*. She evidently married first a husband named Snell and then Thomas Harris. Her son, Thomas Harris, joined the Church, came to Utah, and is the grandfather of Pres. John H. Taylor.

With this new information regarding her place of birth it was possible to consult the wonderful new *Boyd's Marriage Index*, just arrived from England, and to find the marriage of her parents and her marriage to her first husband as follows:

1782 Robert Parsons and Eleanor Halse, at Newton St. Cyres

1803 Mary Parsons and John Snell, at Newton St. Cyres.

**TO TEACHERS:** Are your pupils supplied with Manual (the lesson text)? If not, why not?



# The Gospel Message



General Board Committee: Carl F. Eyring, Chairman; Don B. Colton, William E. Berrett, Joseph Christenson

Subject: PRINCIPLES OF THE GOSPEL AND METHODS OF MISSIONARIES  
For Young Men and Women 19 and 20 Years of Age,

## LESSONS FOR MAY, 1942 UNIT 4

### THE RESTORATION OF THE GOSPEL

#### Lesson 15. For May 3, 1942

##### Text:

The Gospel Message, Chapter IX.

##### Objective:

To bring students to appreciate that the gospel was restored in Joseph Smith's day under the direct guidance of Jesus Christ.

##### Suggested Teaching Procedure:

Step 1. Arouse general class interest in the subject. This may be done by one of many methods. The method used in arousing class interest should vary from Sunday to Sunday. The following are only suggestive but may be used where other methods have not been worked out by the instructor.

##### The Question Method:

Questions such as the following may be asked by the teacher:

1. If, as indicated by our previous discussions the authority of Jesus Christ and a true understanding of His gospel were not to be found upon the earth at the beginning of the 19th Century, how could a restoration be brought about?
2. What must a restoration do?
3. What was first restored?
4. What part did the *Book of Mormon* play in the restoration?
5. Could there have been a restoration without revelation?
6. What were the visions of Moses? The visions of Enoch? The Abrahamic Manuscript? (The instructor should not supply the answers to the above questions. If they cannot be answered by the student a research period is necessary. Rather than asking the above questions the students might be invited to ask their own questions about the restoration. These questions should be placed upon the blackboard. Some can be answered by the class. Others will require further research. See step 2.)

##### The Problem Method:

1. It has been generally recognized by

protestant churches that a general apostasy occurred from the early Christian Church. Many attempts have been made by Protestants to restore the original church in its simplicity and power. How does the Latter-day Saint restoration differ from the various Protestant attempts?

2. In May, 1829 Hyrum Smith greatly desired to preach the gospel. He appealed to Joseph Smith on the matter and an answer was given by revelation (*Doc. & Cov.*, Sec. 11) in this revelation he was restrained from preaching until he should be called, and especially until the translation of the *Book of Mormon* should have been completed and studied. Why was it necessary to know the contents of the *Book of Mormon* before attempting to preach the gospel?
3. When was the restoration completed? Is it now complete? What has been restored? What is yet to be restored?

##### The Research Period:

Step 2. In order to understand the problems connected with the restoration, the students need more information on the subject. This may be attained in several ways.

- a. The Manual may have been read at home during the week. This is splendid where it is done by all class members. Where it is done by only one or two it is unsatisfactory as a basis for a successful class discussion.
- b. The Manual may be read in class, or such parts of it as are needed. This requires sufficient Manuals so as to provide at least one for each two students. For this purpose the Manuals are best retained by the class instructor and distributed to the students each class hour. The reading should be done by all, silently, and the reading should be stimulated by use of the blackboard as suggested in previous lessons outlined in *The Instructor*.
- c. Students may glean the needed information from special reports. At any rate special reports will supplement such reading as is done by the class members and give a chance for study and expres-

- sion to those who give them. See previous lesson for suggested assignments.
- d. Students may obtain the needed information from a careful discussion lecture led by the teacher. This should be done infrequently and if the teacher is not a skilled speaker it should not be used at all.

### The Discussion:

*Step 3.* Having obtained information on the subject at hand, each student can make some contribution, even though small, to a discussion of the problems involved. It is this participation in the discussion by every member of the class which is one of the objectives of our entire course.

The discussion may be introduced by returning to the question or problems raised at the beginning of the class period, or by asking further questions. It may be induced by student questions and problems which have arisen in their minds during the research period. Where suitable preparation has been made it can be induced by a panel discussion, radio quiz, etc.

### Summarization:

*Step 4.* Summarize briefly the findings of the class period. This can be done by the teacher, by a student, or by the teacher with the help of the class. It is most effective when outlined on the blackboard for students to see. Out of the summarization may emerge the need for further information and some unanswered questions and problems. Where this is the case, the basis is laid for further assignments and further class room discussion. In these chapters where two class periods are outlined there should always be a carry over to the second Sunday.

### Assignments:

The next class hour will be given to a continuation of the subject, "How the true teachings of Christ were restored." The following assignments or others might be made.

1. Assign students to report on any unanswered problems.

2. Assign from 5 to 8 students to conduct a panel discussion on the problem of the restoration. The instructor may introduce the panel to the class and start the discussion by asking the panel a question such as the following:

- a. How did the "Mormon" Church get its doctrine of the Godhead?
- b. How did the "Mormon" Church get its mode of baptism, or its understanding of the sacrament?

After the discussion has begun members of the panel may ask one another their opinion on some matter pertaining to the restoration

or may disagree with some statement made. Panel members should have access to the standard works of the Church during the discussion and should be encouraged to read from them to establish their point of view.

3. Instead of a panel discussion, the instructor may provide for a general class discussion by formulating a list of questions which will draw out student information on the subject.

## MOTHERS' DAY PROGRAM

Sunday, May 10, 1942

### "HOW THE TRUE TEACHINGS OF CHRIST WERE RESTORED"

(Continued)

Lesson 16. For May 17, 1942

#### Text:

The Gospel Message, chapter IX.

#### Objective:

To help students to understand and to explain how the Gospel of Jesus Christ was restored to the earth.

#### Suggested Procedure

This entire class period should be given to the carrying out of assignments made during the last class hour, or in a class discussion led by the instructor according to a carefully pre-arranged plan. The last five minutes should be given to assignments for the next lesson.

#### Assignments:

The next lesson is a continuation of the problem of restoration with emphasis upon the Priesthood or authority. See the Manual, chapter X. The following assignments are suggested:

1. A five minute talk on "The Necessity for Authority." References: The Gospel Message, chapter X; Berrett, *Doctrines of the Restored Church*, III. Talmage, *Articles of Faith*, pp. 187-194; *Book of Mormon*, Alma 17:2-3; Mos. 21:33-34.
2. A five minute talk on "The Nature of Priesthood." References: The Gospel Message, chapter X; Berrett, *Doctrine of the Restored Church*, chap. IV; Widtsoe, *A Rational Theology*, pp. 98-108; Smith, *Gospel Doctrine*, pp. 168-194, 199, 200, 216-219.
3. A five minute talk "How Authority was given to Joseph Smith." References: The Gospel Message, pp. 52-53; Berrett, *Doctrines of the Restored Church*, chap. IV; Talmage, *Articles of Faith*, pp. 192-193, 203, 209, 217.

## THE PRIESTHOOD IS RESTORED

Lesson 17. For May 24, 1942

### Text:

The Gospel Message, chapter X.

### Objective:

*To bring students to a knowledge of what Priesthood means and how it was restored again to the earth.*

### Suggested Procedure:

Step 1. Arouse class interest in the problem. This is the introduction to the whole subject of the Priesthood and should be carefully done. Most of the students will have studied the matter of Priesthood many times in earlier courses of study. To arouse interest at this age level it will be necessary to make a new and challenging approach. This may be worked out by the instructor in one of many ways. The following are suggestions:

### The Question Method:

1. What authority can an organized society bestow on one of its members?
2. Can a church organized by man bestow authority upon one of its members to do acts which will be binding upon God?
3. What acts are done in the Church of Jesus Christ of Latter-day Saints which require actual authority from God if they are to be effective?
4. Must we have authority from God to live the true religion defined by the Apostle James: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world?" (James 1:27)

If we can live the pure religion James describes without priesthood, of what value is priesthood?

### The Problem Method:

1. With the aid of the class list on the blackboard, first those religious things a man can do without Priesthood; second, those things which require Priesthood. This device should arouse in many students questions which can be placed on the blackboard for later discussion.

2. Two men present themselves in your community each claiming to be the only representative of the Federal government in the matter of Federal tax adjustments. Those who have matters to be adjusted are in a quandary as to which one to deal with. How

may the one having genuine authority be determined? Where two or more churches claim to have direct authority from God how may their respective claims be tested?

### The Narrative Method:

The instructor may arouse general class interest by relating an incident where the power of the Priesthood has been manifest. This should be followed up by questions which will bring out some of the problems concerning Priesthood. (Do not allow this discussion to carry the class away from the objective but direct the discussion toward the objective.)

### The Research Method:

Step 2. Have special talks on Priesthood given (see previous lesson for suggested assignments).

- a. Have the students read silently those parts of the Manual not touched in the special assignments. This reading may be motivated by asking the students to find answers for questions placed on the blackboard during the introductory period, or which may be placed there by the instructor at this point.
- b. The teacher may add to the general information so far given. (It is preferable however for the discussion period to precede the teacher's contributions.)

### The Discussion:

Step 3. The students at this point have a fund of information upon which an intelligent class discussion can be founded.

- a. Return to unanswered questions and problems, raised by either teacher or pupils, during the introduction.
- b. Arouse further discussion by inviting student questions and comments.
- c. Stimulate the discussion by a few questions, incidents, etc.

### Summarization:

Step 4. Regardless of how much remains to be said, or how many problems remain to be answered stop the discussion five to eight minutes short of the close of the period in order to summarize and make further assignments. The next class hour will also be devoted to this subject and it is not intended that it be completed here.

Summarize on the blackboard the principal thoughts brought out by the class discussion. List the problems which need further consideration. This will provide a motivation and a background for the next class discussion.

(Continued on page 177)



# Advanced Seniors



General Board Committee: Lynn S. Richards, Chairman;  
Earl J. Glade, Joseph K. Nicholes

Subject: REVIEW OF THE PRINCIPLES OF THE GOSPEL  
For Young Men and Women 17 and 18 Years of Age

## LESSONS FOR MAY, 1942

### THE PLAN OF SALVATION

#### Lesson 15. For May 3, 1942

##### Text:

Sunday School Lessons (Manual) No. 15.

##### Problem:

What were the two effects of the Atonement on mankind?

##### Supplementary References:

Heber J. Grant, *Gospel Standards*, pp. 31 and 94; Roberts, *A Comprehensive History of the Church*, II, 362-366; Talmage, *Articles of Faith*, pp. 74-93 and 476-478; Smith, *Teachings of the Prophet Joseph Smith*, 220, 271, 297, and 324; *Discourses of Brigham Young*, pp. 72-94; Widtsoe, *A Rational Theology*, pp. 54, 57, 116, 176, and 182; II Nephi 9:6, 7, 15, 22-24.

##### Objective:

To teach that the Atonement was designed to achieve two things: (a) To rescue man from the consequences of sin and death; (b) To enable man to return to the presence of God.

##### Methodology:

This lesson deals with one of the most vital problems in our theology and religion. This lesson, even more so than most other lessons, cannot be considered a success even if the class members do comprehend the subject matter—more than that is needed, namely, they must be made to feel the implications of the Atonement. This lesson therefore calls for the training of the emotions as well as the intellect. Experience with our teen-age groups indicates that as a rule our young people do not sense the deeper spiritual meaning of the Atonement and hence fail to appreciate their personal debt to Jesus Christ. They likewise fall short in their love for Him and the way of life He taught. To lead them to sense these things the teacher must manifest the spiritual warmth and joy that such knowledge brings when it is felt emotionally.

Previous lessons in this course have dealt with the basic ideas of pre-existence, the Page 156

Council in Heaven and the nature and place of Christ in the plan of salvation. Upon this foundation, coupled with the two special topics assigned for this class period, it should be possible to plan an interesting as well as effective socialized recitation. The teacher should consider it as a special privilege to be enabled to impart the comprehensive truths that Mormonism teaches concerning life, its purposes and ultimate goals. The following outline should be of assistance in guiding the questions during the recitation:

1. In a pre-existent state, man enjoyed association with the Father and His unembodied Son, Jesus the Christ.

2. A council in Heaven decided the future course of man and the forces that were to influence his behavior.

3. Adam represents the beginning of the human race in physical embodiment.

4. Through the "fall," Adam, and subsequent humanity, became subject to mortality, with its attending decay, temptations to evil, calamities, death, etc.

5. Mortality is an "apprenticeship" for man, during which he may exercise his God-given free-agency.

6. The Atonement provided an escape from the limitations and consequences of mortality, through:

- (a) The eventual resurrection of man, whether righteous or unrighteous.

- (b) The restoration of man to some degree of the divine presence and an ability to make unlimited progression.

The following questions may prove helpful in the discussion:

1. What fundamental principles of existence were at stake in the Council in Heaven?

2. What is the role that man may play in his own salvation?

3. What was the dual nature of the salvation that Jesus Christ was to accomplish?

4. Explain the meaning of the statements "immortality" and "eternal life" in Moses 1:39.

##### Assignment for Next Class Session:

Assignments should be made to four capable students to conduct a street-meeting during the next session. The topics and suggested material are contained in lesson 16.

# MOTHERS' DAY PROGRAM

Sunday, May 10, 1942

## LATTER-DAY SAINT TEMPLE WORK

Lesson 16. For May 17, 1942

### Text:

Sunday School Lessons (Manual) No. 16.

### Problem:

Why do the Latter-day Saints spend so much time and money to perform vicarious temple ordinances?

### Supplementary References:

Same references as for previous lesson.

### Objective:

To show that Latter-day Saint temple work for the dead is a logical and necessary part of the universal plan of salvation.

### Methodology:

The subject matter of this lesson deals with one of the unique and at the same time vital teachings of the Restored Gospel. With the exception of one or two minor factions, none of the Christian sects have found a satisfactory explanation of the relationship between the saving powers of the Gospel and those souls who died without a knowledge of it. The Latter-day Saint theology teaches that Jesus, the author of the plan of salvation, laid down definite requirements for those who were to gain more than mere immortality. (See Matt. 3:15; 28:19; Mark 16:16 and John 3:5.) But what of all those who died during pre-Christian ages when the Gospel plan was unknown to numerous individuals? And what of those who have lived since Jesus' day who have never had the opportunity of hearing the Gospel message and have hence been deprived of its saving principles and ordinances? To these and similar questions the churches of the world are largely mute, although some broad-minded souls have conceded that there must be provision made for their salvation, even though they have failed to discover the means and methods by which such might be achieved. Latter-day Saint temple work offers a rational solution to this mystery.

This lesson offers an excellent opportunity to employ a missionary technique, that of the street meeting, as a teaching device. Select four students (preferably two of each sex) and have them stand before the class, using the class as the audience. If the classroom facilities are such that they can sing a Gospel hymn without disturbing other groups, this should be done. (No. 131 in the *L. D. S. Hymns*. "High on the Mountain

Top," would be appropriate). Opening and closing prayers should be offered by two of them and each of the four should discuss one of the following topics:

1. There are requirements in Christ's Gospel, over and above the requirements for righteous living that have a universal application, and there is no evidence that death cancels these requirements.

2. The answer to this dilemma is found in scripture, both ancient and modern (See John 5:25; I Peter 4:6 and 3:18, 19; *Doctrine and Covenants* 76:73 and 74.)

3. Temples and temple work of the Latter-day Saints are practical applications of this doctrine of salvation for the dead.

4. There are evidences of baptism for the dead in former times.

### Enrichment Material:

1. Paul's statement, I Corinthians 15:29.

2. Tertullian, writing between 207 and 220 A.D., in speaking of I Cor. 15:29 said: "Now never mind that practice (whatever it may have been), . . . Do not suppose that the apostle here indicates some new God as the author and advocate of this baptism for the dead. His only aim in alluding to it was that he might all the more firmly insist upon the resurrection of the body." (Ad. Marcion V, Chap. X, in Ante-Nicene Fathers, III: 449.)

3. Epiphanius, in the fourth century, charges that the Marcionites (a sect of Christians who were not in good standing with most of the other Christians of that day) ". . . when any of them had died without baptism, they used to baptize others in their name, lest in the resurrection they should suffer punishment as unbaptized." (Heresies 8:7)

4. Irenaeus (120-200 A.D.), Bishop of Lyons, condemned the Marcionites for believing in baptism and salvation for the dead. (Marcion, their founder, had had a perverted view of the doctrine, but in substance the principle was correct.)

5. In 397 A. D. the Council of Carthage, in its sixth canon, forbade further administration of baptism for the dead, indicating that the practice had become more widespread than the one reference to it in the New Testament would tend to imply, and that it was still persisting nearly two and a half centuries after Paul had written this famous passage.

6. See the articles on "Baptism" in the *Catholic Encyclopedia* and standard encyclopedias.

### Assignment for Next Class Session:

The four topics outlined in Lesson 17 provide good themes for a unified panel discussion. The teacher should choose four stu-

dents and, working with them, help organize a panel that will present the resurrection in an interesting manner.

## THE RESURRECTION

### Lesson 17. For May 24, 1942

#### Text:

Sunday School Lessons (Manual) No. 17.

#### Problem:

What evidence is there that the human personality is to be preserved in the eternal world?

#### Supplementary References:

Talmage, *Jesus the Christ*, pp. 678-697; Talmage, *Articles of Faith*, pp. 94-95 and 391-403; Smith, *Gospel Doctrine*, pp. 547, 564, 577, 584; *Discourses of Brigham Young*, pp. 564-575; Alma 40.

#### Objective:

To teach that life continues beyond the grave, preserving, through a literal resurrection of the body, the human personality.

#### Methodology:

The following topics can be used as the outline for a panel discussion:

1. The period between Death and the Resurrection.
  - a. Spirits in "Paradise." I Peter 3:18-20; 4:6; Luke 23:39-43; John 5:25; 20:11-17; Alma 40:6-17.
2. The Latter-day Saint Concept of the Resurrection.
  - a. The resurrection of Jesus was real. Luke 24:36-43; John 20:11-17; 21; Acts 10:40-42.
  - b. A similar resurrection is in store for each mortal. Acts 25:15; I Corinthians 15; Matthew 22:31-32; John 5:25-29; II Nephi 9:6; 12:13; Helaman 14:15-17; Alma 11:42-45; 40:18-23; *Doctrine and Covenants* 18:11-17.
3. The Time of the Resurrection.
  - a. The First Resurrection—the just.
  - b. The Second Resurrection—the unjust. (See Talmage, *Articles of Faith*, p. 346; Talmage, *Vitality of Mormonism*, pp. 288-294 and John 5:29.)
4. The Reunion of Spirit and Body are Essential to Complete Development.
  - a. To receive a fullness of joy. (*Doctrine and Covenants* 93:33, 34.)
  - b. God is the Father, not the Creator, of all human spirits, and these in turn are but the tabernacles of the eternal ego. (See Ether 3:6-16.)
  - c. The Degrees of Glory (*Doctrine and Covenants* 76).

During the presentation of the panel the

teacher should act as the moderator, giving the introduction. After the presentation of the panel talks, the teacher should lead the discussion. A good way to start this would be to assign each of the panel speakers the task of asking one of the other speakers a question concerning the report he or she has given. When the general class discussion begins, the members of the panel should be encouraged to answer the questions as far as possible, with the teacher participating only when needed to clarify or emphasize a point.

Remember that this lesson offers an excellent opportunity to stress the following:

1. The promise of the resurrection should help us to develop better personalities during mortality.

2. We need to keep our mortal bodies clean in every respect.

3. The pupils should come to feel the reality of this glorious hope, that they might live worthy of an exaltation.

#### Assignment For Next Class Session:

1. Have someone in the class who is gifted as a speaker and story-teller read I Nephi 8 and retell it to the class. (The Lesson Manual will assist the student in this assignment.)

2. Assign six to eight class members to bring to class inspirational stories of people who held to their ideals or goals and achieved true greatness through holding to their "iron rod."

## THE ROD OF IRON

### Lesson 18. For May 31, 1942

#### Text:

Sunday School Lessons (Manual) No. 18.

#### Problem:

What are the implications of the expression, "hold fast to the iron rod?"

#### Supplementary References:

I Nephi, 8, Matthew 7:13-14; Evans, *Step a Little Higher*, pp. 53-63; Evans, *Heart of Mormonism*, pp. 105-109; Widtsoe, *In Search of Truth*, pp. 112-120; Grant, *Gospel Standards*, pp. 351-360.

#### Objective:

To lead the class members to feel that the spiritual values which enrich life and give strength to hold firm to righteous ideals, lead to permanent happiness.

#### Methodology:

Student participation, as suggested in the assignment for this lesson, should provide material for an interesting socialized recitation.

The chief purpose of this lesson is to in-



spire the members of the class with the conviction that "spiritual truth may contribute to happiness through making life purposeful and pointing the way to God."

The procedure might be organized as follows:

1. Have a student relate Nephi's vision of the iron rod.
2. Analyze the vision of the Iron Rod, bringing out clearly the symbolism of each object (tree, fruit, river, plains, iron rod, building, people, mists) and its significance in the basic idea that "the world of God leads to salvation."
3. Call on the students to relate the incidents or stories they were assigned to symbolism used in the vision of the report for this lesson.
4. The teacher should, in keeping with the Iron Rod, emphasize the necessity of having a goal and working toward it,

despite adversity. The concluding emphasis must be placed on the truth that the word of God is the surest guide in this changing world and it leads to exaltation for those who hold fast to it as an "iron rod."

#### Enrichment Material:

Every chapter in John Henry Evans's *Step a Little Higher* has some material that could be re-told as stories to illustrate the teaching of this lesson.

Hawthorne's *The Great Stone Face* is an excellent example of this theme that would bring its own compensation for the effort put forth to condense and retell it.

#### Assignment For Next Class Session:

The subject matter of the lesson on "Joseph Smith—An American Prophet" affords an opportunity to have the class members organize a round table discussion.



### EACH OF THE EARLY CALIFORNIA MISSIONS

INCLUDED NOT ONLY A CHAPEL AND PADRE'S QUARTERS, BUT SHOPS, A HOSPITAL ROOM, COMMUNAL KITCHEN, TRADING POST, GRIST MILL AND STOREHOUSES—A COMPLETE ECONOMIC UNIT.



# Seniors



General Board Committee: M. Lynn Bennion, Chairman; Llewelyn McKay, DeLore Nichols, A. William Lund, Antone K. Romney

Subject: THE SCRIPTURES OF THE CHURCH: AN APPRECIATION COURSE  
For Young Men and Women 15 and 16 Years of Age

## THE GOSPEL

Lesson 15. For May 3, 1942

### References:

No additional references are suggested. There are enough here to occupy several periods.

Is the Gospel a mysterious something difficult to understand? How has God made His plan clear to us?

### Objectives:

*To show that the Gospel is not something mysterious, not mere philosophy. It is a plan of activity, of work. It is not mere duty; it is devoted, loving service which brings daily rewards in happiness, contentment, and permanent satisfactions. It is not a thing to be dreaded, but to be accepted with joyous expectations.*

### Suggested Class Activities:

These always include prayer and a careful reading of the text. It should also be remembered that there are two sets of problems with each lesson. The ones at the end of the lesson in the text are development problems for class discussion; the questions below are fact or information questions to guide the students in their reading.

Scripture reading use Articles of Faith.

### Memory Gem:

Quote John 3:16.

As there is a "right way" to do everything in life, so there is a "right way" to live to secure happiness. Make it clear to the class that the Gospel is that "right way" to live.

Nothing can be a substitute for a careful reading of all the references given in the lesson. They have a fund of information, and teachers should be thoroughly familiar with all the details.

A chart might well be developed on the blackboard with the help of the students on which all principles, ordinances, doctrines, and activities would be recorded. Don't try to analyze them in this exercise; just list them. This would be an enlightening project for any one to attack. It can be made intensely interesting if tact and judgment are used.

By special arrangement with the bishop, or the superintendent of the Sunday School, Page 160

two students might be appointed to give two-and-a-half minute talks in Sacrament meeting or in Sunday School, on two phases of the Gospel. Try to make opportunities for your students to express themselves as often as possible.

### Study Helps:

1. Give Paul's definition of the Gospel in Romans 1:16.

2. According to Matthew 24:14, who must hear the Gospel before Jesus comes?

3. Suppose I have been baptized, I go to church, pay tithing, keep the Word of Wisdom. What more does the Gospel require?

4. Which part of this great plan of salvation seems not to require us to do anything?

5. In John 14:15, Jesus says to keep His commandments. Name them.

6. Of all the Articles of Faith, is one more important than another?

7. Suppose we accept and live all of them but the eighth, can we still gain the highest degree of happiness and glory in the kingdom of God? Explain in detail.

8. The Gospel plan is contained in the Scriptures. What does John 5:39 say about it?

### Illustrative Stories:

"At a certain English port the harbor lights are so arranged that when the pilot of an incoming vessel sees them all in line, shining as one light, he knows the vessel is in the deep water channel which will lead him safely into the harbor, and, keeping the lights in view, he pilots the vessel to safety however dark the night." So with the teachings of the Word of God, all taken together, they guide the human soul safely into the harbor of God, our Heavenly Father.

A Christian cobbler sang cheerfully as he mended shoes. A Jewish gentleman passed his door one day. The man was discontented. He found no consolation in being a descendant of Abraham, not any satisfaction or comfort in the empty ritual of the synagogue. "Why are you so happy?" he asked the cobbler. "I am happy because I am a brother to a Great Prince," was the reply. "This man is a lunatic," the Jew thought. "You see," explained the shoeman, "Jesus is the Son of God, and He is brother to all, so, He is my

brother also. I cobble shoes for bread, but for Jesus' sake I serve God and my fellow men. That is why I am so happy."

An old man said to a great athletic coach who had just joined the church: "Three things do each day, and a backslider you will never be. Take fifteen minutes to hear God through Scriptures, fifteen minutes to talk to God in prayer, and fifteen minutes to talk to others about God."

"A young Moslem, learning English from the Bible, came to Luke 23:34, and read, 'Father, forgive them, for they know not what they do.' The young man closed the Book saying, 'He was the Son of God. No one else would have prayed for his enemies.'"

## MOTHERS' DAY PROGRAM

Sunday, May 10, 1942

### MORE SCRIPTURES

Lesson 16. For May 17, 1942

#### References:

Talmage, James E., *The Articles of Faith*, Chapters 13, 16. For a list of missing books of the Bible see note, p. 260, 1899 edition.

It seems true that in every age new Scripture is needed to guide and direct in specific problems of the time. What has God done to fill this need in our day?

#### Objective:

To point out, and call attention to definite needs of the Latter-day Saints, and show how the Lord is meeting our particular requirements.

#### Suggested Class Activities:

Scripture reading, *Doctrine and Covenants*, 1:17-18.

(Found on the body of an Australian soldier.)

Ye that have faith to look with fearless eyes  
Beyond the tragedy of a world at strife,  
And know that out of death and night shall  
rise

The dawn of ampler life:

Rejoice, whatever anguish rend the heart,  
That God has given you the priceless dower,  
To live in these great times and have your  
part

In freedom's crowning hour,

That you may tell your sons to see the light  
High in the heavens—their heritage to take—  
"I saw the powers of darkness take their  
flight;

I saw the morning break."

Find the list of missing books in the reference given above. Have students turn to

the various passages in the Bible and make a complete list of these books from the Bible itself. It will be interesting for the students to compile their own lists.

For a general class discussion use this: How should the Bible and the Book of Mormon be alike? How should they be different? Two students or groups may be assigned to discuss these topics, not in debate, but giving the best possible reasons.

Compare these references: Bible, Matthew 10:5-6; Romans 2:9-10; with *Doctrine and Covenants* 14:10; 90:9, 88:84. Make it clear to students that procedure in the *Doctrine and Covenants* is exactly reversed from that in the Bible. In Jesus' day the Gospel went from the Jews to the Gentiles.

In our day it is from Gentiles to Jews. Jesus said that the first should be last, and the last should be first. Modern Scripture would be required to bring that about.

Suggest inventions and discoveries in our day different from all other ages of the world which would require special instruction and direction.

Give illustrations showing that laws which were necessary at one time are annulled and others enacted in their place because conditions have changed.

#### Illustrative Stories:

"A little girl returning from Sunday School asked of her mother, 'Mamma, every Sunday the man reads how much money each class gives, then he tells how much Total gives, and Total gives more than anybody. Who is Total? He must be a very rich man.'"

"An Eastern king had graven upon his tomb two fingers represented as sounding upon each other with a snap, and underneath them the motto: 'All is not worth that.' Such is the value men put upon the world when they come to die." Read Luke 9:25.

"A shrewd, worldly agnostic and a Christian clergyman sat at the same table in a pullman dining car. They were eating for a first course Hudson River fish. 'I judge you are a clergyman,' observed the agnostic. 'Yes, sir, I am in my Master's service,' was the answer. 'Preach out of the Bible, don't you?' continued the doubter. 'Yes, certainly,' the preacher confirmed. 'What do you do when you find things in the Good Old Book you do not understand?' the gentleman asked with a sneer. 'I do just what I am doing to this delicious fish,' the minister said. 'If I come to a bone I quietly lay it aside and go on enjoying the fish, and let some fool insist on choking himself with the bones.'"

A missionary was preaching on the Restoration of the Priesthood by Peter, James, and John. In a slurring manner a man interrupted, saying: "Revelation 22:18-19 says

man shall not add anything to the words of that book or the plagues therein should be added to him. You are adding revelation to the Bible."

The missionary turned to Deuteronomy 4: 2; and read, "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you." "At no time," the missionary continued, "has God said He would not reveal Himself to men. Amos said God would do nothing until He had first revealed His secrets to His prophets." (Amos 3:7.)

## THE BOOK OF MORMON

### Lesson 17. For May 24, 1942

#### References:

Pamphlets, tracts, and articles on the *Book of Mormon* are numerous. The following books contain helpful material. Go to the index for desired topic.

Moroni, Preface to *Book of Mormon*; Roberts, B. H., *New Witness for God*, Volume II; Reynolds, George, *The Story of the Book of Mormon*; Sjodahl, *An Introduction to the Book of Mormon*; Talmage, James E., *Articles of Faith*, chapters 14, 15; Washburn, J. A. & J. N., *From Babel to Cumorah*.

#### Objective:

To give the young people a "bird's-eye" view of the *Book of Mormon*. To see it as a whole before examining its parts separately.

#### Suggested Class Activities:

For scripture reading, read paragraph one of the introduction to the *Book of Mormon*, written by Moroni.

Fix in the minds of students the time and conditions under which the people lived in their old homes. You will find pictures of Babel and Jerusalem and the types of buildings which naturally would be used in construction in America—pyramids, towers, temples, etc.

Explain ancestors of Jaredites, no doubt descendants of Shem, son of Noah, son of Lamech, etc. (See Genesis, chapter 5)

The Nephites were descendants of Joseph, son of Jacob, son of Isaac, son of Abraham, a descendant of Shem, son of Noah.

Use blackboard showing how the two people's ancestry finally ran together. Have plan well worked out and lose no time.

Refer to chart in lesson. Compare it with map showing that Jerusalem and Babel were about East and West. Use also a large map of the Bible world in making these locations in their original homelands.

Read carefully all references given in the body of the lesson. This is important.

#### Study Helps:

1. Which way is Babel (Babylon) from Jerusalem? They are about as far apart as Salt Lake City and Denver.

2. Compare the tower in Babel with the pyramid in Egypt. What was each built of? One still stands; the other is a heap of ruins. Why?

3. Where did the *Book of Mormon* get its name?

4. The Jaredites left Babel. Why?

5. It is said Abraham lived about 2000 B. C. When did the Jaredites leave Babel?

6. How many years did the Jaredites live in America? When were they destroyed?

7. What book in the *Book of Mormon* tells of them? How many chapters are there in this book?

8. Who were the Nephites? Where was their home?

9. Why did they leave Jerusalem?

10. When did they leave Jerusalem?

11. What was happening among the Jaredites in America while the Nephites were leaving Jerusalem?

12. What great king conquered Jerusalem?

13. Who was king in Jerusalem when the Nephites left there?

14. Who were the Mulekites and when did they leave Jerusalem?

15. Explain the difference in the ways the *Bible* and *Book of Mormon* were written.

16. What kind of material was the *Book of Mormon* written on?

#### Illustrative Stories:

Jeremiah lived in Jerusalem at the time the Nephites and Mulekites lived there. He also was persecuted. At one time he was thrown into a prison whose floor was a boghole. The prophet sank lower and lower in the mud. He was finally rescued just before he went completely under.

The Prophets Lehi and Jeremiah warned the Jews to turn from their evil ways before death overtook them. Another great preacher said, "Turn to God before the day of your death." "How shall we know," the people taunted, "what day we shall die?" "That is it," said the preacher, "turn to God today for tomorrow you may die."

Things most worthwhile in life are often secured by the greatest struggles. A naturalist saw a great moth struggling to free itself from a broken cocoon. With great effort it pushed, squeezed, and flapped its soft wings against the sides of its prison. Finally, the naturalist gently released the creature and set it free. But, alas, it lay helpless upon the ground. He had cut short the effort necessary to develop its body and wings to carry it away.

"What beautiful berries," I said to a lad

with a basket full on his head. "Yes," he replied, "but look at my bleeding hands and feet. The best berries grow among the sharpest briars."

## RECORDS OF THE BOOK OF MORMON

### Lesson 18. For May 31, 1942

#### References:

In this lesson, the references are the same as in last lesson. Read carefully all references given in the lesson.

#### Objective:

*To fix very definitely in the minds of students the order and kinds of records included in the Book of Mormon. If well done it will establish faith and confidence in the divine record.*

#### Observations:

This is a subject, while not difficult, that is seldom understood. There is always more or less confusion about the records mentioned in the *Book of Mormon* and those received by Joseph Smith. Then there are the "Twenty-four Gold Plates," and the "Gold Plates" given the prophet. Very few people are able to distinguish between them. Read carefully suggestions given below.

#### Suggested Class Activities:

For Scripture Reading, use second paragraph of introduction of the *Book of Mormon*, written by Moroni.

#### Memory Gem:

I Nephi 3:7.

The clock of life is wound but once,  
And no man has the power  
To tell just when the hands will stop,  
At late or early hour.  
Now is the only time you own;  
Love, live, toil with a will;  
Place no faith in tomorrow, for  
The clock may then be still.

Review briefly time and place of the three colonies.

Study carefully the chart in the text. Draw it on the board, emphasizing dates and colonies.

The folding chart, *Eden to Diahman*, offers many helpful suggestions. It might be opened out before the class and briefly discussed with profit. The more illustrations you can use in this lesson, the less explanation will be required. Students *must* see to understand.

Be sure students understand the meaning of "abridgment." Write II Nephi, 26:22, or some other paragraph, on the board, and with help of students condense, or abridge it. Use as few words as possible, but retain original meaning.

Explain that the Large Plates of Nephi and the Twenty-four Gold Plates were so abridged by Mormon and Moroni.

Read I Nephi 19:4 which is from the Small Plates of Nephi, and not an abridgment, and Alma 4:4, which is an abridgment from the Large Plates of Nephi. Note that I Nephi is in the first person, and Alma in the second and third persons. Take other references also.

#### Study Helps:

1. What records did the Jaredites bring with them?
2. What records were written on the Twenty-four Gold Plates?
3. Who was the last historian of the Jaredites?
4. The Jaredites were destroyed about the time the Nephites arrived in America. How did the Nephites get possession of the Twenty-four Gold Plates which contained a history of the Jaredites?
5. What did the Brass Plates contain?
6. How did the Nephites get possession of the Brass Plates?
7. Nephi began writing two records when he left Jerusalem. What were they called?
8. Which books in our present *Book of Mormon* were written on the Small Plates of Nephi?
9. How did the record on the Small Plates differ from the record on the Large Plates?
10. Which of these, the Small or the Large Plates, were abridged by Mormon?
11. What does "abridge" mean?
12. Mormon abridged the Large Plates of Nephi. Who abridged the record on the Twenty-four Gold Plates?
13. What records were written on the Gold Plates which Moroni gave to Joseph Smith? Be sure you know.

#### Illustrative Stories:

"My son, forget my law; and long life and peace shall be added to thee: let mercy and truth forsake thee: so thou shalt find favor in the sight of God. Trust in thine own understanding and he shall direct thy paths." This is an abridgment of Proverbs 3:1-6. What is wrong with it?

It is interesting to note that in the Scriptures there is no attempt to cover up the evil deeds of any man no matter how important he is. Peter the Great became angry at his companion while sailing in a boat, and threatened to drown him. "You may drown me," said the man, "but your history will tell it."

"I should be afraid to write a daily journal of my life;" Joseph Atwood said, "if I failed to record my evil deeds, it would represent a lie; and if I tell the whole truth it would condemn me."



# Advanced Juniors



General Board Committee: Junius R. Tribe, Chairman; Wallace F. Bennett, Wendell J. Ashton, Kenneth S. Bennion

Subject: **THE LIFE OF CHRIST**  
For Boys and Girls 14 Years of Age

## LESSONS FOR MAY, 1942

### CONCERT RECITATION FOR MAY

"All things work together for good to them that love God. . ." Romans 8:28.

### PAUL IN MACEDONIA AND GREECE

Lesson 16. For May 3, 1942

#### Objective:

To reveal through the life of Paul how courage and understanding come to us when we have faith in our Father in Heaven.

#### References:

Acts 15:35 to 18:22, McKay, *Ancient Apostles*, pp. 176-207 (see map of Second Missionary Journey opposite p. 176); Robinson, *Life of Paul*, chaps. 7 and 8.

#### Organization of Material:

This lesson contains the story of Paul's Second Missionary journey and two incidents of great courage and faith. The historical material reveals the growth of the Church and provides the setting to appreciate the two incidents related in the Manual. These two incidents, in turn, enliven the historical material.

We suggest you begin the lesson by having the students fill in Paul's Second Missionary Journey on their maps. Have the wall map or a blackboard map before them. Be sure pencils or pen and ink are available. The Manual on pages 33 and 34, column 1, gives the route Paul took. (Correct pronunciation of these Biblical names is important.)

As you read Acts 15:35 to Acts 18:22 you may find a number of interesting incidents to read aloud in class or to relate. Make your own choice. We suggest that you do not try to cover all incidents but single out a few which can be related to the feelings and thoughts of the students. Paul's experience in jail and his great sermon at Mars Hill in Athens are worth special attention.

I. Paul and Silas in Jail (See McKay, *op. cit.*; Lesson 30)

a. Why were Paul and Silas thrown into jail?

- b. How were they treated there?
- c. How do you explain their composure and lack of fear?
- d. What important question did the jailor ask Paul?
- e. What was Paul's answer?
- f. Why did the Magistrates permit Paul and Silas to go free?

### II. Paul's Sermon to the Unknown God (Acts 17:15-34)

Enrich the lesson at this point by way of introduction to Paul's great Sermon with a few facts (and possibly pictures) of Ancient Athens and about the religion of the Ancient Greeks. If possible assign a student or two a week in advance to give short reports on these two subjects.

- a. The Setting in Athens
  1. The history and glory of Athens
  2. The Gods of the Greeks
- b. Paul's introduction
 

The Altar's inscription—"To the Unknown God"

  1. Why, do you suppose, did they have such an inscription over an altar?
  2. Why was Paul masterful in his introduction?
 

Because he began with something they wished to know and then filled their unknown God with real meaning
- c. Paul's description of our Father in Heaven

### III. How Men Come to Know God

- a. Through Faith and Prayer
- b. Through Revelation
- c. Through Obedience and Right Living
 

For example, Moses, Isaiah, Jesus, Paul, Joseph Smith.

#### Enrichment Material:

1. A map of Paul's Second Missionary Journey.
2. A modern map of the same territory. Recent world events have added great interest to this part of the world.
3. Pictures of Athens and Greek life in antiquity.

**Application:**

Next Sunday is Mother's Day. The following week we shall find Paul on his third and last missionary journey.

**MOTHERS' DAY PROGRAM**

Sunday, May 10, 1942

**PAUL APPEALS UNTO CAESAR****Lesson 17. For May 17, 1942****Objective:**

To show that great courage is born of loyalty to and love for the right.

**References:**

Acts 20:3 to 26; McKay, *Ancient Apostles*, pp. 208-226 (See map opposite p. 208); Robinson, *Life of Paul*, pp. 181-193.

**Organization of Material:**

Paul's Third Missionary Journey is not the most interesting and important thing in this lesson; but only incidental to some thrilling and courageous experiences in Paul's life. The major part of the class period should be devoted to some of these big "moments" in his life.

- I. Paul's Third Journey (See McKay, p. 208, for a map)

Have students fill in, on their own maps, Paul's Third Journey.

- II. Paul's Farewell Address at Ephesus
  - a. Locate and describe the importance of Ephesus. Paul spent three years preaching and teaching in this city.
  - b. What was the occasion of his farewell address? (Read the address with the class. Acts 20:17-38.)
  - c. Why did he say: "for I know that ye all . . . shall see my face no more"?
  - d. Why did Paul wish to go to Jerusalem? To redeem his wrong doings of some twenty years before?
  - e. Explain his great courage: "Neither count I my life dear unto myself."
  - f. Name other great men who have faced death courageously because of their love for the Gospel: Jesus, Stephen, Joseph Smith.

- III. Paul at Jerusalem

- a. Paul excites the Jews

Why did the Jews, including the High Priest, wish to kill Paul? (Read Acts 21:26-40. Recall for the students that Paul used to be one of these Christian haters. They thought of him as one who had turned

traitor to them, as well as a Preacher of Christ—a doctrine which would destroy their own Jewish position.

- b. Paul defends himself

1. Before the multitude (Acts, beginning with chapter 22)
    2. Before the chief priests and council (Acts 23:1-10)
    3. Before Felix (Acts 24)
    4. Before Festus (Acts 25)
      - a. Paul appeals to Caesar
      - b. The expected visit of Agrippa

These chapters in Acts 21 to 25 inclusive, are full of dramatic scenes and talks. The teacher should help the students relive them in imagination, partaking richly of Paul's faith and courage. There are several situations which might be read aloud in class with students participating in the various roles.

**Enrichment Material:**

- a. In advance of the reading or discussion of the Scenes at Jerusalem and Caesarea set forth clearly with the students the issues and characters involved. Make sure they know who the following persons are:

Paul: Hated by the Jews for his loyalty to Jesus.

Ananias: The High Priest.

Felix: Like Pontius Pilate, a procurator or steward of the Roman Emperor in Judea, with headquarters at Caesarea, a cruel and bad governor.

Festus: Successor to Felix, but a better and wiser man.

Agrippa: King of the Jews under Rome, great-great-grandson of Herod the Great, before whom Paul defends himself (in our next lesson).

- b. Illustrations of Courage
  1. (See Bennion, Milton, *Moral Teachings of the New Testament*, chap. XX.)
  2. *Doctrine and Covenants*, Section 135.

**Application:**

To make a personal application in this lesson ask the students the following questions:

1. When has any of you had to show real courage in life?
2. When have you had to stand up for the right? Tell the incident.
3. What is going to take courage, do you believe, in the years ahead?
4. Where do you get your courage?

## PAUL ADDRESSES A KING

## Lesson 18. For May 24, 1942

## References:

Acts 25 to 28 inclusive; McKay, *Ancient Apostles*, pp. 227-248; Robinson, *Life of Paul*, pp. 186-204.

## Organization of Material:

The Bible is a great book, full of inspiration and rich in stirring dramatic life-situations, and marked by literary excellence. Yet our people spend little time reading this book; and adolescent youth still less.

There are reasons for this indifference. The Bible is difficult reading in many places. Words are used which are unknown to us today. Names and places are referred to which convey no meaning without doing some reference work outside the Bible. This good book is so brief in its treatment of such sweeping and significant events that our students get lost sometimes in trying to follow the story.

This lesson, in the main, is an attempt to make Bible reading more interesting. Most of the Manual is direct quotation from Acts, chapter 26, broken up with subheadings, like a magazine article, to help organize the thought for the student. This is a masterful defense. Motivate the students with interest or read it in class.

## Enrichment Material:

## I. The Setting.

The defense before Festus and Agrippa took place in about 58 A. D. Some twenty-three years had passed since Paul's conversion on the road to Damascus. Since then he had gone on three extended journeys, had been beaten with stripes, jailed, stoned, and left for dead. He had just come from two years of confinement at Caesarea. He was getting along in years, doubtless weary from the strenuous life he had lived.

Festus was the Roman Governor and highest ranking official in that territory. King Agrippa was a descendant of the wicked Herod, "the Great," who was such an enemy of the Jews before Jesus' day. Both Festus and Agrippa were men of recognized ability and judgment, better than some of their respective predecessors.

## II. The Defense.

Paul might have asked for mercy, for leniency, for peace; but no, he would declare the Christ before kings and rulers. And even this was not enough; he must go to Rome and speak before Caesar.

## III. The Voyage to Rome.

There is much human interest in this story. Give the Biblical details of the shipwreck. Illustrate Paul's leadership, courage, faith, and ability to adjust to emergencies. (Acts 27 and 28.)

## Application:

Paul had said he would defend the Christ at Rome, and he did. Perseverance, faith, and courage sustained him. He finished well, "I have fought the good fight, I have finished my course, I have kept the faith." (II Timothy 4:7.)

## PAUL'S GREATEST VICTORY

## Lesson 19. For May 31, 1942

## Objective:

To teach and inspire repentance using Paul as an illustration.

## References:

Ezekiel, chaps. 18 and 33; *Doctrine and Covenants* 1:31-33; Alma, chaps. 32 and 34; Acts, chaps. 13 to 28 (Illustrations from the life of Paul).

## Organization of Material:

As we view Paul's life at its close, we find that he won many victories. For example, he converted many Gentiles and Jews to Christ; he won in his belief that the Gentiles need not become Jews in order to become Christians; he defended himself successfully before Felix, Festus, and Agrippa; and he saved himself with the Lord's help from shipwrecks and imprisonment. Yet perhaps his greatest personal victory lies within himself, in the complete and thorough manner in which he repented of his earlier wrong doing.

This lesson provides an excellent setting for quite a personal discussion with the boys and girls on repentance. They are old enough to have made regrettable mistakes, and they may make others in the near future. Here is an opportunity to teach them this wholesome, progressive principle of repentance.

## I. Paul's Repentance.

- a. A Contrast—Saul on the road to Damascus, and Paul Toward the close of his career. (Acts 20:18-27 and II, Timothy 4:2, 7, 8.)

Take time to paint the contrast for the students, or with their help. How do you explain the difference? One effective way would be to clarify the nature of repentance as illustrated in the life of Paul.

At this point invite the students to state the steps in repentance in the life of Paul. Some of them will remember.

(Continued on page 181)





# 



General Board Committee: Junius R. Tribe, Chairman; Wallace F. Bennett,  
Wendell J. Ashton, Kenneth S. Bennion

Subject: THE RESTORED CHURCH  
For Boys and Girls 12 and 13 Years of Age

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- I. Palmyra and Manchester:
  - a. Palmyra:
    1. The Smiths move there
    2. *Book of Mormon* published there
  - b. Manchester:
    1. Smiths buy farm there
    2. Visions on farm
    3. Effect of these visions
  - c. Public opinion divided:
    1. Majority against Joseph
    2. Persons who believed:
      - (a) His family
      - (b) Oliver Cowdery
      - (c) Martin Harris
    3. Test of their belief
- II. Fayette:
  - a. Church organized there
  - b. Translation finished there
  - c. First Conference held there
- III. Colesville:
  - a. Home of the Knight family
  - b. Sixty baptized there
  - c. First miracle in Church performed there
- IV. Harmony:
  - a. Home of Emma Smith before marriage
  - b. Priesthoods restored nearby
  - c. Translation of book done there, mainly
  - d. Home of Joseph Smith for two years and more
- V. Divine Instructions to the Prophet:
  - a. Individual revelations
  - b. Revelations for his guidance

#### 

*Each one of us may become a fisher of men, as the first elders of the Church were.*

This is a practical application of the lesson. How may we become fishers of men?

What is meant by the phrase? Read the parable of the net cast into the sea. (Matt. 4:17-22) How can we improve the conduct of those among our companions who need improving? There are two ways: by "preaching" to them and by our own be-

havior. Which is apt to be the more effective? Why?

#### 

This lesson may serve two purposes: first, it may be used as an opportunity for review, since almost everything of importance that happened to the Prophet from the time of the first vision may be placed in one of the four places mentioned in the lesson; second, it offers an opportunity to fix in the minds of the class the various items of value through a map covering the places discussed. The map should, of course, be prepared by someone in the class who is able to make a good one.

There may be persons in your ward or town who have visited one or more of these places. If so, they may be asked to tell of their visits, to the class. Do not, however, spend too much time on this phase of the lesson.

The point to this lesson is not the towns themselves, but the number and kind of "fish" caught in each. No converts appear to have been made in Harmony, partly on account of the adverse attitude of Joseph's father-in-law. But in all the other places men and women to the number of more than a hundred and fifty joined the Church, and some of them were well-to-do, to put it mildly, and others marked for their intelligence; all of them were of good character.

This point is important here because objection has been made to Joseph by enemies that people who knew him best did not take stock in his claims to having had visions and revelations—which is not true.

## 

Sunday, May 10, 1942

## 

Lesson 17. For May 17, 1942

#### 

- I. The Smiths in Waterloo:
  - a. Loss of their farm in Manchester
  - b. Waterloo near Fayette
  - c. Live on a rented place
  - d. Joseph and Emma Smith in Fayette
- II. The Strangers Arrive:
  - a. Services at the Smith home

- b. Two strangers enter and take seats
- c. One of them speaks
- d. Testimony to good character of the Smiths
- III. Who the Strangers Were:
  - a. Edward Partridge
  - b. Sidney Rigdon
  - c. Explanation of each in his past
- IV. What the Strangers Did in New York:
  - a. Edward Partridge:
    - 1. Was baptized and confirmed
    - 2. Counseled with other elders
  - b. Sidney Rigdon:
    - 1. Bore testimony
    - 2. Acted as Prophet's secretary
    - 3. Counseled with other elders
  - c. How these two became interested in Mormonism

**Objective:**

*One should seek for whatever is praiseworthy or of good report in life, even at a sacrifice.*

The two men with whom this lesson is concerned came a distance of between two and three hundred miles to see the Prophet, because they were seeking truth.

This objective is partly from one of our articles of faith, the thirteenth, and then entire article should be read or even memorized.

**Assignment:**

Ask one of the class to read up on the life of Sidney Rigdon, and another on that of Edward Partridge.

Material may be found in Jenson's *Biographical Encyclopedia*, but only such matter should be reported on as will prove interesting to the class.

If you have a map already made, Kirtland, Ohio, and Mentor, nearby, should be set down; if not, a new map should be made by a member of the class.

**References:**

Much of the material for this lesson was taken from Lucy Smith's *History of the Prophet Joseph*, which should be read by the teacher, at least. It gives an atmosphere through numerous details that are intimate.

The next lesson ought not to be anticipated in the discussion of this one.

**Application:**

This means the application of the objective.

What is there "lovely, praiseworthy, or of good report" in the environment of your class, taken individually?

What do these words mean? Ask some members of the class to look the words up in a good dictionary, but do so, of course, in time for them to prepare.

May things as well as people be lovely?

In what respect? What is it that makes anything or anybody praiseworthy? Whom are we to trust in such matters? Whose report are we to take when we are to consider whether it is "good?"

Paul the Apostle tells us to "test all things and to hold fast to that which is good."

And then there is that word "seek." We are to "seek" whatever is "lovely, praiseworthy, or of good report." What does this word imply? When we seek for something, what is our attitude with respect to it?

**A SENSATION IN OHIO**

Lesson 18. For May 24, 1942

**Outline of Material:**

- I. More Strangers:
  - a. Kirtland, Ohio
  - b. Oliver Cowdery and others arrive
  - c. Intense feeling—why
  - d. Testimony of Cowdery and Whitmer
- II. The Indian Mission:
  - a. Who the men were
  - b. Where they were going
  - c. Their stay in Kirtland
- III. Kirtland Converts:
  - a. Missionaries prepared for:
    - 1. By Campbellitism
    - 2. By heavenly manifestations
  - b. The Rigdon congregation
- IV. Some of the Converts:
  - a. Sidney Rigdon
  - b. Edward Partridge
  - c. Frederick G. Williams
  - d. Lyman Wight
  - e. Newel K. Whitney
  - f. John Corroll
  - g. John Murdoch

**Objective:**

*We should be anxiously engaged in a good cause and bring to pass much righteousness.*

This objective is part of a passage in the *Doctrine and Covenants*, section 58, verses 26 to 29. It should be read entire by the teacher.

It enjoins (a) that one should do good, presumably to others, (b) that this should be voluntary on our part, (c) that the power is in us to do good, (d) that we shall be held responsible if we do not perform voluntary service.

**Assignments:**

Presumably the class already knows something about the lives and character of Sidney Rigdon and Edward Partridge. It should learn something about the other men mentioned in this lesson—Dr. Williams, Lyman Wight, Bishop Whitney, John Corroll, and

John Murdoch. This may be done through reports by members of the class, to whom assignments will have been made. Material may be found in Jenson's *Biographical Encyclopedia* and in *Joseph Smith: An American Prophet*, by John Henry Evans, under the index.

### Lesson Helps:

This is as good a place as any to speak of and to discuss character in men. Here are seven men who were converted in Kirtland at this time. They afterwards, for the most part, became prominent in the Church.

These men were all strong, earnest seekers after truth, and they found it at a huge sacrifice. They were just the men for the time.

Of Sidney Rigdon the Lord said in a revelation (35:4): "Thou art blessed, for thou shalt do great things. Thou wast sent forth, even as John [the Baptist], to prepare the way before me, and before Elijah which should come, and thou knewest it not."

And of Edward Partridge (41:11): "Thy heart is pure before me, for [thou] art like unto Nathaniel of old, in whom there is no guile."

Lyman Wight, though rough and often uncouth in his ways, was an uncut diamond. He was a forceful character, and devoted to the Prophet, to whom he was as true as steel.

John Corrill was, as stated elsewhere, a highly intelligent, independent man.

Of Dr. Williams the Prophet said: He "is one of those men in whom I place the greatest confidence and trust, for I have found him ever full of love and brotherly kindness. He is not a man of many words, but is ever winning, because of his constant mind." (*History*, Vol. I, p. 444)

What qualities do you get from these statements?

## THE CHURCH MOVES TO OHIO

Lesson 19. For May 31, 1942

### Outline of Material:

- I. A New and Strange Thing in Religion:
  - a. The churches of that day
  - b. The Church of Christ then
  - c. The idea of gathering
- II. Some reasons for Gathering:

- a. There are things to be done
  - b. There are people to help
  - c. Problems and co-operation
- III. The Prophet Goes to Kirtland:
    - a. Incident with Whitney
    - b. Residence with the Whitneys

### IV. Other Saints Move to Ohio:

- a. The Fayette Branch
- b. The Colesville Branch
- c. Others

### V. The New Location:

- a. First stage in long trek
- b. All members together
- c. Well received in new home (at first)
- d. Room to grow

### Objective:

*People can always accomplish more by working together than they can by working separately.*

This lesson, as all "lessons" are, is divided into the theoretical and the practical.

The theory lies in the way in which the Saints, in obedience to the command of the Lord, went to Ohio, after disposing of their property, doubtless at a sacrifice.

But the practical aspect lies in the fact, as stated in the objective, that people can do more by working together than they can by working separately.

### Questions:

What things can we of this class help in, (a) in the home, (b) in the school, (c) in the Church, and (d) in the town or community?

These points should be discussed by the class, for it is they who are to practice the thought brought out in the objective.

Just what qualities of character are required in one who aims to work with others in any endeavor? Note the difference between a person who talks but does not do much and a person who does much without talking a great deal. As the qualities are brought out by members of the class, they should be set down, preferably by one of your pupils, on the blackboard, or, if you do not have a blackboard on a large piece of paper, such as is used to wrap things in at the store.

All this, of course, after the material in the lesson shall have been presented.

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## The Sabbath Day

Hear, Lord, the song of praise and prayer,  
In Heaven thy dwelling-place,  
From infants made the public care,  
And taught to seek thy face.

Thanks for thy word, and for thy day,  
And grant us, we implore,  
Never to waste in sinful play  
Thy holy Sabbath more.

—William Cowper.

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# Second Intermediate



General Board Committee: Gordon B. Hinckley, Chairman; Marion G. Merkle, Archibald F. Bennett

Subject: OLD TESTAMENT STORIES  
For Boys and Girls 10 and 11 Years of Age

## LESSONS FOR MAY, 1942

### REVIEW

#### Lesson 16. For May 3, 1942

#### Objective:

To test some results of teaching these lessons, and to re-emphasize details that may have been overlooked.

#### Procedure:

Make a game of this review; avoid formalism, yet try to induce student thinking. Stimulate a competitive or friendly rivalry spirit. Ask for oral responses to part of the questions at least, and encourage the more backward students to participate by giving them questions you are quite certain they will be able to do well.

#### Key:

##### I. General Questions

1. Ravens.
2. She was given a constant supply of meal and oil; her son was brought back to life.
3. Baal.
4. So he would not be accused of using trickery.
5. Forty days.
6. The Tenth.
7. Elijah.
8. She supplied him with a room where he was always welcome.
9. Elisha told Naaman to bathe seven times in the Jordan River.
10. Gehazi wanted the presents Naaman had offered to Elisha.
11. He was afraid they would repent, and he wanted them destroyed.
12. Jonah was the one indicated by the casting of lots.
13. Judah.
14. No.
15. Hezekiah.
16. Jeremiah.
17. Daniel and his three friends.
18. To be thrown into the fiery furnace.
19. He was hanged upon the gallows built for Haman.
20. Because of the blessings Job had received.

##### II. Completion Questions

1. See fourth "Article of faith."
2. Fire.
3. Selling her pots of oil.
4. Ninevah, two.
5. Ten and one-half; one and one-half.
6. Zedekiah, Jeremiah.
7. Seventy.
8. Kingdom of God.
9. Walls of Jerusalem.
10. Three friends.

##### III. Matching Test

1. Elijah.
2. Naboth.
3. Elisha.
4. Naaman.
6. Hezekiah.
5. Amos.
7. Baruch.
8. Nebuchadnezzar.
9. Belshazzar.
10. Nehemiah.

##### IV. Errors to be corrected. Use "Articles of Faith."

##### V. Best Answers

1. Loyalty—2. Patience—3. Humility—4. Obedience—5. Self-control.

## MOTHERS' DAY PROGRAM

May 10, 1942

### JARED AND HIS PEOPLE

#### Lesson 17. For May 17, 1942

This is the first lesson of the course drawn from the *Book of Mormon*. It might be well to bring to the class the *Bible* and the *Book of Mormon* to indicate the sources of the lessons we have studied up until now and those that are to follow. The class might memorize and discuss the eighth Article of Faith. They should also be given to understand that both of these great books are concerned with God's dealings with His children in ancient times, the one in the Old World, the other in the New.

As found in the *Book of Mormon*, (in the *Book of Ether*), the story of the Jaredites is near the end of the volume. However, in point of chronology, it is the oldest story in the book.

**Objective:**

To show that the Lord preserves and directs those who serve Him.

**Organization of Lesson Material:**

In point of time the lesson begins with the Tower of Babel, which should serve as an excellent opening in view of our Old Testament study. Pictures of the Tower of Babel will be found in *A Voice from the Dust*, pp. 4, 8.

The great highlight of the lesson, in view of the objective stated above, is the faith of Jared and his brother. Out of this came the marvelous manifestation in which the Lord showed Himself (see picture in *The Story of the Book of Mormon*, p. 357) and the glorious promises that the language of their family would not be confounded and that they would be led to a new and promised land, choice above all the earth.

The remainder of the story concerns the fulfillment of those promises. Emphasis should also be given to the promises concerning the land to which the Jaredites were led, and the obligation placed upon those who would inhabit the land.

**Enrichment:**

Stories and other materials illustrating the fruits of faith and obedience, such as the following, will be helpful in achieving the objective: Moses and the leading of Israel from bondage, Joaquin Miller's poem, "Columbus," the Latter-day Saints and their coming to the mountains, examples of the blessings that come to any of us who keep the commandments of God, such as those who obey the Word of Wisdom.

**Desired Outcomes:**

This lesson should leave the students with increased faith in the Lord's promises to them who serve Him. It should stimulate a desire to walk in stricter obedience to the commandments of God, with the assurance that greater happiness will follow.

**A NATION THAT FORGOT GOD****Lesson 18. For May 24, 1942****Objective:**

To show that selfishness and greed lead to sorrow and death.

**Point of Contact:**

Any one of the following would be appropriate:

The daily newspaper with headlines showing the troubled state of the world, which has resulted from individual and national greed.

A picture of the Hill Cumorah where the Jaredite nation met its tragic end.

A discussion of the statement, "When the wicked rule, the people mourn."

**Organization of Lesson Material:**

The condition of happiness and prosperity in which the Jaredites found themselves while living under the righteous leadership of Jared and his brother, the prophet. The beginning of their downfall in their request for a king against the counsel of their leaders. Greed and selfishness replace righteousness. Then follow war and contention and final destruction. Note that the people were left without excuse since they had been warned of the end to which they would come unless they repented. Not only did they have the word of Jared and his brother in the beginning, but even after they were entrenched in wickedness the Lord sent them the prophet, Ether, with word that there was yet opportunity for repentance and peace. (See picture of Ether finishing his record in *Story of the Book of Mormon*, p. 364.)

**Enrichment:**

Good biographical notes on all the characters mentioned in the story will be found in *Dictionary of the Book of Mormon*. The lesson may be enriched with stories of other men and nations who have fallen through selfishness and absence of righteousness, such as Ahab and Rome. Suppose Jesus had yielded to the temptations for power and riches. Suppose Joseph Smith had yielded to the temptation to sell the gold plates for personal gain? Suppose our pioneers had yielded to the temptation to go to the California gold fields instead of building up the valleys of the mountains as their leaders counseled them to do? What happens to any man who becomes enslaved to his appetites? Are not nations likewise subject to the sins of greed and selfishness, and what happens when they succumb to those sins?

In contrast, point out the beauties and rewards of righteous living. The life of the Savior, of Joseph Smith, of respected individuals of our time, such as President Grant, may be used to illustrate this. Consider the promises made to the Jaredites concerning America, and the effect of those promises upon this land in our time.

**Desired Outcomes:**

A greater desire to live less selfishly, to render greater service, to do one's part in reforming the world by reforming oneself, a desire to prepare for missionary service whereby righteousness might be preached.

## LEHI AND HIS FAMILY

### Lesson 19. For May 31, 1942

#### Objective:

To show that the Lord opens the way for those who work to fulfill His commandments.

#### Point of Contact:

Have two or three in the class who sing well come prepared to review, "I'll Go Where You Want Me to Go." The entire class may join in singing the chorus.

#### Organization of Lesson Material:

The story deals with individuals of two kinds—the faithless knockers and the righteous doers. The first find fault with everything; the second put their trust in the Lord and try. Laman and Lemuel are in the first class, Nephi and Sam in the second. Progress in the world, the Church and every society is made possible by the latter class. The lesson material might well be organized around this thought.

#### Enrichment:

Biographical notes will be found in *Dictionary of the Book of Mormon*. Numerous worthwhile stories are available for enriching this lesson, particularly missionary experi-

ences showing how the Lord has opened the way for those who have done the things He has commanded. Notable among these are experiences of the Apostles who went to England in the days of Nauvoo. The story of Wilford Woodruff is particularly good and will be found in his little book, *Leaves From My Journal*. This is out of print, but is available in many libraries. The story of the Children of Israel crossing the Red Sea, and of their going into Jericho, Daniel in the lion's den, and Joseph who was sold into Egypt are all good.

#### Memorization:

Memorize the quotation from Nephi found at the head of the lesson. As a boy President Heber J. Grant read the *Book of Mormon* and was greatly influenced by the life of Nephi. This quotation is one of his favorites and has been a guiding light in his long and effective life.

#### Desired Outcome:

This lesson should lead to increased moral courage and faith to do the will of the Lord even in the face of serious odds, and to be an influence for good no matter what company or under what circumstances.

## Gospel Doctrine (Continued from page 149)

terms shall have been made clear, there will have been preparation made for the next lesson, in which will be developed ways of increasing and developing intelligence in this special sense.

#### Lesson Development:

1. Note particularly the passage from Moses. What parallel do you observe between the station of ancient Israel and the Latter-day Saints in the modern world?

Compare them in these respects: (a) in numbers, (b) in their special commissions from the Lord, (c) in their respective civilizations and culture, (d) in the manner in which they fulfill the requirements made of them.

In what respect are the Saints "the observed of all observers," a "light to the world," the "salt of the earth"? Are we answering to this description?

2. Note also the dictionary definitions in the text of the word "intelligence." Which of these definitions best answers our purpose here—if any?

Explain the phrase "your wisdom and understanding in the sight of the nations," from the quotation on page 125 of the text. Make an application of this phrase to the Latter-day Saints in our time.

Distinguish between "intelligence" and "knowledge." What is it to be "learned"? To be "intelligent"? Which would you rather be?

3. Two girls, sisters, married two strangers, brothers. After a year of "married bliss," the boys went off to "pastures new," and the girls never saw them again. One of the girls took it so hard that she had a nervous breakdown and was taken to a mental hospital; the other said, "Well, that's that," and resumed her former life as well as she could.

Which of these two girls was the more "intelligent"? Why do you think so?

4. What is meant by the word "intelligences," as used in the Book of Abraham? What word do we generally use to designate the same thing?

5. If "intelligence" is to be taken in the sense that Moses and Joseph Fielding Smith take it, the gumption to do what is the best for ourselves as God sees that best, why do we not take this course oftener and better than we do? Why did not the ancient Israelites?

6. According to the revelation discussed on pages 227 and 228 of the text "intelligence," "light and truth," and the "light of Christ," are synonymous. What significance does this fact have in human life? What is the source of this intelligence, light?

What element in human life steps in to divert us from the path marked out by this intelligence and light of truth? How can this negative force be overcome?



# First Intermediate



General Board Committee: Charles J. Ross, Chairman; Edith Ryberg, Albert Hamer Reiser

Subject: **CHILDREN'S CHURCH HISTORY**

For Boys and Girls 8 and 9 Years of Age

## LESSONS FOR MAY, 1942

### FIVE HUNDRED PIONEERS BECAME SOLDIERS

#### Lesson 16. For May 3, 1942

The preceding lessons have stressed the bigness and difficulty of the task which the Mormon pioneers faced in getting ready to cross the plains.

This lesson deals with a dramatic situation. Just when the pioneers needed all the man power and help they could possibly get, the United States Government asked them for 500 soldiers to help fight the war with Mexico.

The United States Government had been powerless to help the Mormons protect themselves from extermination threatened by other Americans. Now that the United States needed help, it asked the Mormons.

In the spirit of true patriotism the Mormons responded. The 500 men were enlisted and the Mormon Battalion went into the service of the United States.

Of course, this action was for the benefit of the Mormons who were also Americans. They were interested as were other Americans in the welfare of the United States.

The members of the Mormon Battalion received compensation in clothing, equipment and money. This later proved to be a great benefit to the struggling pioneers.

Furthermore, the experience and training in pioneering through the great southwest proved helpful later to the Church.

The Mormon Battalion proved to be a good thing in many ways to the pioneers and the Church.

These are the points to be brought out in the explanation period and reinforced in the reading period.

Many vivid details can be added to this lesson from such sources as *Essentials in Church History* (Smith), pages 422 to 432. *Founding of Utah* (Young), pages 256-261, and *Mormon Settlement of Arizona* (McClintock) pages 7, 11, 13, 16, 24, 27 and 43.

The lesson Manual covers the subject well for the children and leaves the emphasis upon the quality of the members of the Battalion as soldiers and their acknowledgment of the Lord's blessings.

Include in this lesson's development the tracing of the route traveled by the Battalion, and pause upon the important places along the way.

Are you using consistently an effective method of giving the pupils credit for reading the Manual and for participating in the development of the lessons?

Prepare a number of simple questions on each lesson as the basis for a quiz to test reading comprehension.

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## MOTHERS' DAY PROGRAM

Sunday, May 10, 1942

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### PIONEER LIFE AT WINTER QUARTERS

#### Lesson 17. For May 17, 1942

Life at Winter Quarters forms a vivid chapter on pioneer hardship and suffering on one hand, pioneer idealism, heroism and culture on the other. Here we see people stripped of all the comforts and safeguards which make people soft, careless and selfish and find them thrown together to suffer, but in the end to succeed without the aid of the non-essentials. All the essential goodness of human nature had opportunity for expression here. The vivid details of life in Winter Quarters, some of which are given in the pupils' Manual, and the indomitable spirit of the pioneers make this lesson a very dramatic one. The acknowledgment of the blessings of the Lord gives this phase of pioneer history its great value in promoting faith and building character.

Arrange to have the pupils read the lesson in the Manual.

Read *Founding of Utah* pages 103 to 109 and *Essentials in Church History*, pages 411, 413 and 433.

This lesson's purpose is to show that people who live to deserve the blessings of the Lord may suffer the severest hardships and still enjoy peace and serenity that make life sweet and good. It illustrates well that success is more a matter of moral and spiritual wealth than of material wealth.

## THE PIONEERS START ACROSS THE PLAINS

### Lesson 18. For May 24, 1942

This lesson gives opportunity for your class to cross the plains vicariously, by using the imagination. It can be a very thrilling, adventurous experience. Use the map to follow the route.

It will be well also to work it out on the blackboard.

Have the class members read the lesson Manual. Arrange to pause at each of the major places mentioned in the Manual, long enough to think about the conditions and setting described. Mark each place, approximately, on the maps.

Give due emphasis to the helpfulness of the first company of pioneers who prepared the "Emigrant Guide" for the companies which were to follow.

Dwell upon the famous places on the route such as the Platte River, Fort Laramie, South Pass, the fork in the route, one leading to Oregon and the other to California, Fort Bridger, Weber Canyon, Emigration Canyon.

If the weather and your local situation permits, arrange to take your class to some near by area which will resemble the desolate, emptiness of the wilderness through which the pioneers travelled and give the children a feeling of being alone and imagining how it would feel to be pioneers.

Emphasize the point that the pioneers were "Not Alone," in spite of the loneliness of the desolate wilderness about them, as Joseph Smith was not alone in the Sacred Grove, or Moses in the wilderness of Midian when he beheld the burning bush.

This lesson serves well to show that people can do helpful and kindly deeds for others even when they are alone. The point can be abundantly illustrated with examples of what strangers and people unknown to the children have done, and still do for the children themselves and for others. As the people who mark the highways and the streets; keep the highways and sidewalks open; the forgotten people who long ago built schools, hospitals, churches, parks, playgrounds, and other good things for other people to enjoy.

In a simple way, help the children thus to feel a sense of gratitude to the people of earlier generations who have done so much to give us of this generation the many good things which we enjoy. We owe so very much gratitude to the pioneers for the rich heritage of faith, testimony, unselfish accomplishments and noble living which they have left for us to admire.

The day to day, mile by mile, account of the pioneer trek published in the summer of

1937 in the *Salt Lake Tribune* by Elder Andrew Jensen is full of help for teachers.

## PIONEER TRANSPORTATION

### Lesson 19. For May 31, 1942

The study of contrasts, which this lesson affords, has great possibilities for the development of interest and wholesome attitudes.

Begin by showing pictures of modern methods of transportation. It will be best, if you have arranged in advance, last Sunday, to have the children themselves bring pictures of airplanes, trains, automobiles, horses, wagons, bicycles, beasts of burden, ships and other means of transportation.

Lead them from the means they know to the means they do not know, as, for example, the means of transportation used by the pioneers. Very few children today know what oxen are; what an ox team looked like; how they were hitched to a covered wagon.

After developing this, tell about the handcart companies.

Allow the class to read the lesson in the Manual.

The subject of this lesson gives the children another opportunity to experience vicariously some of the conditions and hardships of pioneer life. Outcomes should be a deeper sense of sympathy for and appreciation and admiration of the pioneers.

Make clear, by appropriate examples, and contrasts the slowness of pioneer travel with ox teams and by handcarts.

This lesson gives another opportunity to develop attitudes of admiration and gratitude for helpfulness. Note the helpfulness of the pioneers in the Valley when the handcart pioneers were suffering on the plains and in the mountains. Furthermore, we owe a debt of gratitude to the inventors who have perfected for us the wonderful conveniences of modern transportation.

Interest will be added to this lesson by having the children tell about the equipment, of the pioneers and what they transported across the plains.

Besides people, they carried food, tools, clothing, furniture, farm implements and some animals in the covered wagons. Can the children tell how the pioneers brought cows, mules, pigs, cats, dogs, doves, chickens, ducks, geese, and beehives? The children will gain some appreciation of the difficulties and problems of pioneer transportation, if you will give them a chance to talk about and figure out how much pioneer transportation was done by walking, and how much by riding or being carried. Many people walked all the way. Many rode in wagons or on horse back. Some walked and drove

(Continued on page 177)





# Primary Dept.



General Board Committee: Frank K. Seegmiller, Chairman; Lucy G. Sperry  
For Children 6 and 7 Years of Age

## LESSONS FOR MAY, 1942

### PRAYER—LISTENING TO OUR HEAVENLY FATHER

- I. What We Have, Want, and Need, We Count Our Blessings.  
What We Really Need.
- II. Mothers' Day Festival.
- III. Who Helps Us to Get What We Have, Want, Need?  
Our Parents, Other People, Nature, Self, Our Heavenly Father.
- IV. How, When, Why, Where We Talk With Our Heavenly Father. Prayer. We Speak Them. Think Them At All Times. Alone. Before Groups.
- V. How Our Heavenly Father Talks With Us. The Voice Inside of Us. Dreams, Angels, Visions. His Voice Outside of Us.

### WHAT JESUS NEEDED

Lesson 18. For May 3, 1942

#### Objective:

To discuss our blessings and develop our ability to know that we are surrounded on every side with limitless blessings.

#### References:

Bible and Church History Stories. Any good story book of the New Testament.

#### Songs:

"Jesus Once Was A Little Child;" "Away In A Manger," *Deseret Sunday School Songs*; "Jesus and the Children," "He Blessed Them," "Jesus Loved the Little Children," *Little Stories in Song*; "Memories of Galilee," *Deseret Sunday School Songs*.

#### Memory Verse:

Dearest Jesus, I need Thee  
Every day and night.  
Ever will I try to do  
The things I know are right.

### MOTHERS' DAY PROGRAM

For May 10, 1942

For this lesson we refer you to Lesson No. 19 of the last year's course of study. Here is found a lesson and suggestions for honoring mother.

The following may also prove helpful.

If a boy loves his mother  
And really wants to show it,  
He will be as good as he can be,  
Surely, then, she'll know it.

"I know the nicest lady  
Of any anywhere:  
It is my own dear mother.  
She's sitting over there."  
(Points to his mother.)

It was a lovely thought of God  
To let me have my mother.  
And I tell you, I've looked and looked,  
There isn't such another.

#### Mother: An Acrostic.

(For six children each holding a large letter.)

Mother is always ready  
To help a fellow out,  
A mother's sure a dandy  
Of that there is no doubt.

Our mothers are always willing  
To do whate'er they can—  
To help us in our playtime  
Or for our work to plan.

To all mothers in all places,  
This day will we be given,  
We want to give them honor here,  
We know they're praised in Heaven.

Home is the throne for mother,  
And we will give her praise.  
And love the name of mother,  
On this and other days.

Each one here has a mother,  
And each will wish to say  
That we are glad they're with us  
On this bright Mothers' Day.

Remember ever mothers,  
That though we're sometimes wrong,  
We really would not grieve you  
Our love is ever strong.

#### Safety First For Mother

There is a boy in our town,  
And he is very wise,  
He always stops and listens  
And uses both his eyes.

He's never in a hurry  
To get across the street,  
He won't be run over  
Because he is discreet.

He knows if he were injured  
His mother's heart would break  
So his rule is "Safety First"  
For his dear mother's sake.

## AN ANGEL HELPS LEAD PETER FROM PRISON

Lesson 20. For May 17, 1942

### Objective:

To discover the source of who helps us to get what we want, have or need.

### Songs:

"Scatter Sunshine," "If There's Sunshine in Your Heart." Both in *Deseret Sunday School Song Book*.

### Memory Verse:

Let a little sunshine in,  
Let a little sunshine in,  
Open all the windows,  
Open all the doors.  
Let a little sunshine in.

### Lesson Text:

Acts 12:14-17.

### Lesson Story:

After Jesus returned to His Heavenly Home we find a very bad king ruling over the country. This bad king didn't like the disciples of Jesus and treated them very cruelly. He had one of them killed and took Peter and put him in prison.

He had four sets of soldiers placed to watch Peter every day. One set of soldiers watched him constantly day and night. Poor Peter! He had two soldiers standing by the door of his cell. Then he had two more guards standing by his side. His arms were chained to their arms. However could he hope to get away.

But his people were praying for him. In all the cities they were praying that God would take care of him.

While Peter was asleep the last night before he was to be put to death, our Heavenly Father showed his power. He sent an angel to the prison. And a light from heaven shown in the prison. The angel touched Peter gently on the arm saying, "Peter, get up, quickly."

Peter arose and the chains fell from his arms.

The angel said, "Dress yourself and get your cloak. Then follow me."

Peter followed the angel. But he didn't know whether he was dreaming or not. Together they went out of one room and into another. Soon they came to the great iron gate of the prison. It opened wide to them. Peter could not see the hands that unlocked it, nor those that pushed it open. They went out and down the street. Then the angel left Peter alone.

By this time Peter knew he was not dreaming. He knew he was out of prison. He said to himself, "Now I know for sure that God has sent His angel to take me out of King Herod's hands."

He thanked his Father for this blessing. Then he began to think, "Where shall I go now?" He decided to go to the house of Mary, the mother of John. In that very house at that very moment, his friends were praying for him.

When he knocked at the door, a lady named Rhoda answered. When she heard Peter's voice she forgot what she was doing. She did not open the door to let him in. But she ran back to tell the others about it. The others said, "You are dreaming. It can't be so."

Peter kept on knocking and knocking at the door. He wanted to come in. So some one else came and opened it. When the people saw that it was really Peter, they were surely surprised. They didn't think their prayers could be answered so quickly. But God our Father is stronger and wiser than all the kings of the world.

Peter motioned to his friends saying, "Hush, be quiet, and I will tell you all about it."

So he told them how God, our Father, sent an angel to bring him out of prison. He told them how the chains fell from his arms and how the big iron gate opened wide for them. Not a single soldier woke up to stop them.

Then he said, "But I cannot stay here. The soldier guards will find me and take me back again. I must leave you. Go tell my brethren how God has taken care of me. Good-bye, my friends, and God take care of you."

And he departed, and went into another place. Now as soon as it was day, there was no small stir among the soldiers in the prison. "What has become of Peter," they said. No one knew. Not even the king could find him.

## JESUS PRAYED

Lesson 21. For May 24, 1942

### Objective:

To discuss prayer as a way of asking—to whom, why, when, where and how.

**Songs:**

"Secret Prayer," *Deseret Sunday School Songs*; "For This I Pray," "I Love to Pray," "Song of Prayer," *Little Stories in Song*, Deseret Book Co.

**Memory Verse:**

"When I go to bed at night  
I love to kneel and say,  
Thanks, dear Heavenly Father,  
For blessings of the day.

"In the morning when I wake  
Before I work or play  
Always I remember  
To kneel and softly pray."

**Teachers:**

In such a lesson as the one prepared for this month teachers will notice that there is no one particular lesson story to be told. Such a lesson as this could be likened to our review Sundays that we had for so long in the Primary department. This gives a fine opportunity to talk with the children of the many times that Jesus called upon His Father in Heaven for divine aid. The children's minds are ripe for this because we spent all the Easter month talking of Jesus along other lines. And what a beautiful application to know that Jesus with all of His power and glory needed constantly the help of His Father. How much greater is that need for us.

No doubt the children are familiar enough with some of the stories the pictures suggest to tell them to the class.

Some pictures may call for more discussion than others but with the development of each be sure to keep the objective uppermost in your mind.

## First Intermediate

*Continued from page 174*

animals. Which of the animals walked and which were carried?

The purpose of this lesson is to give the children some idea and appreciation of the conditions under which the pioneers lived and travelled across the plains. The details of these lessons will help make this presentation vivid and concrete. This lesson brings out and magnifies the hard work of pioneering. The next lesson affords a contrast by emphasizing the enjoyable thrilling side of pioneering.

These contrasts make the experiences of the pioneers dramatic.

It is such lessons as this that gives good reason for "counting our many blessings." Use the song of that title for enrichment (No. 218).

## JOSEPH, THIS IS MY BELOVED SON, HEAR HIM

**Lesson 22. For May 31, 1942**

**Objective:**

*To show that if we have faith our prayers will be heard and answered eventually, provided they are in accord with God's plan of life.*

**Songs:**

"Joseph Smith's First Prayer," "Sweet Hour of Prayer," "Secret Prayer," *Deseret Sunday School Songs*.

**Lesson Story:**

*In Bible and Church History Stories we read—*

The next morning Joseph got up bright and early, left the house quietly, and went to a grove of trees not far from his father's home. It was a beautiful spring morning. The sun gilded the hill tops, the birds sang their sweet songs and the air was scented with the fragrance of flowers.

Finding a quiet place where no one was likely to come nor see him, Joseph knelt down and offered a prayer to our Heavenly Father. Although the evil spirit tried to darken Joseph's mind, he could not prevail, for Joseph called upon the Father in the name of His Son, Jesus Christ, and he saw an exceedingly bright light coming down from heaven. He was much surprised at this strange sight, but a sweet, peaceful feeling entered his heart, and he was not afraid. As this light reached the tree tops, Joseph saw in the midst of it two Heavenly Beings. They were in the form of men, but far more glorious and beautiful. They looked exactly alike. One pointing to the other said, "Joseph, this is my beloved Son hear Him."

## Gospel Message

*Continued from page 155*

**Assignments:**

Step 5. The next class hour should be given largely to a student discussion centering around the problems raised during this class hour. Any method which will induce class members to get on their feet and talk will accomplish the objective. This may be done by:

- Assigning individuals to answer particular problems.
- A panel discussion centering on the problems which have been raised.
- A cottage meeting with Priesthood as the central theme.
- A discussion led by the instructor.



# Kindergarten



General Board Committee: George A. Holt, Chairman; Inez Witbeck

For Children 4 and 5 Years of Age

## LESSONS FOR MAY, 1942

### PRAYER—LISTENING TO OUR HEAVENLY FATHER

- I. What we have, want, need.
- II. Who provides our needs and wants.
- III. How, when, why, where we talk with our Heavenly Father. Prayer.
- IV. How our Heavenly Father talks with us.

### WHAT JESUS WANTED

#### Lesson 18. For May 3, 1942

##### Objective:

To develop an appreciation of our blessings with an understanding of how they meet our needs.

##### Lesson Development:

(What we have—What we want)

1. Discuss the children's possessions. Decide on some small object that each may bring to class next Sunday. Tell how you will provide a suitable place in the Sunday Home to display them.

2. Show pictures of objects which most children have—toys, pets, clothes. Decide which are really needed and which merely satisfy their wants.

3. Discuss the need for food and drink. Emphasize the kinds of food which are really needed and those which we want sometimes though we do not need them. Candy and soda pop may be used as examples, as compared with eggs and milk, real needs.

4. One of our wants and a real need is for companionship. A child will say, "If you will play with me I'll give you this thing I found." Children naturally do not like being alone. Talk about playmates and how we can show our appreciation of them. Talk about why we need them and when we want them most. Do we need to have a playmate near at meal time, bathing time or sleeping time?

5. List on the board names of pets the children want. A pet may not be a real need, but is almost always wanted. Decide why one kind of pet would be better for one child than for another. Name reasons why parents do not always consent to having a pet for their children.

##### Lesson Story:

#### What Jesus Wanted

Show pictures of Jesus' childhood. Discuss what He had that was something like what we have, to meet our needs and wants.

He had: Parents, a home, playthings, companions, pets (doves, goats).

When He was twelve years old, He wanted to stay in the temple to teach the wise men there, as His Heavenly Father wanted Him to do.

The story "The Boy Jesus In The Temple" is in most books of children's Bible stories. In *Life Lessons For Little Ones* the textbook used two years ago in the Kindergarten classes, this story is called "Jesus About His Father's Business." It is found on page 48 of *The First Year Course*. This book may be borrowed from former Kindergarten teachers or bought from the Desert Book Co., in Salt Lake City. This story is a good illustration of something Jesus wanted.

#### Lesson 19. For May 10, 1942

### MOTHERS' DAY PROGRAM

##### Prayer:

"Father, I thank Thee for my mother.  
And for her love that's like no other.  
For her kind thought and loving care  
That helps to make this world so fair.

Help me to love her as I should,  
To prove my love by being good  
In all I do in work or play,  
To make each day a Mother's Day.

##### Gems and Poems:

Four children may participate in giving the following poem:

Three little boys talked together  
One sunny summer day,  
And I leaned out of the window  
To hear what they had to say.

"The prettiest thing I ever saw,"  
One of the little boys said,  
"Was a bird in grandpa's garden,  
All black and white and red."

"The prettiest thing I ever saw,"  
Said the second little lad,  
"Was a pony at the circus  
I wanted him awfully bad."

"I think," said the third little fellow,  
With a grave and gentle grace  
"That the prettiest thing in all the world  
Is just my mother's face."

### Helping Mother

We'll always try to help our mother,  
We won't be selfish with each other.  
We'll say kind words to everyone,  
We won't tie pussy's tail for fun,  
We won't be cross and snarly, too,  
And all the good we can we'll do.

Dear God, there are so many things  
I ought to do and be—  
But please now, make me do what's right  
So mother will be proud of me.

### Helping Mother

There are many, many things  
A little child can do,  
To help his tired mother,  
And make her happy, too.

I can wash and dry the dishes,  
And put them on the shelf,  
And help her make my little bed,  
And sweep the porch myself.

I can bring groceries from the store,  
And when my daddy's gone,  
I'll water all the garden, too,  
And help her mow the lawn.

I can set the table for her,  
I'd iron if I could;  
But I know that I can help her most,  
By being kind and good.

While the teacher reads the above poem  
the children will follow her in making the  
motions suggested by the activities named.

You just ought to see my Dad,  
A finer one was never had,  
He doesn't like me to be bad,  
I'll do my best to keep him glad.

### Story:

#### A GIFT FOR PARENTS

"Mothers' Day is almost here," said Patty.  
"What can we do to show both mother and  
daddy that we love them?"

Billy said, "I can get leaves and flowers  
from the woods."

Patty said, "I can make some candy, but  
we must do something else."

The children sat near the door and thought  
and thought.

Then Patty said, "I know of something  
else we can do. We can get the breakfast  
ready for them and do all of mother's work  
on Mothers' Day."

Soon the day came.

The children brought daddy the morning  
paper and then got the breakfast ready.

They put candy and flowers by mother's  
plate and flowers and candy by father's plate.  
And with these gifts they put a little letter.  
How happy those parents were when they  
read the letters.

Mother's letter said, "Dear Mother: This  
is your day. We will work and you may  
play. With love, Patty and Billy."

Father's letter said, "Daddy Dear: We  
love you, too. We will work today while  
you and mother play. With love, Patty and  
Billy."

### A List of Stories:

One Mother's Day Of A Great Mother  
(*The Instructor*, May, 1931).

It is Mothers' Day (*The Instructor*, May,  
1928).

Mother Spider, *Happy Holidays* by  
Wiches.

Little Mother, *Bed-Time Stories*, Moulton.  
Hans And The Wonderful Flower, from  
*For The Children's Hour*, Carolyn S. Bailey.

### Songs:

All of the songs about mother and home  
found in *Little Stories In Song*, the Junior  
Sunday School Song Book, are suitable for  
this occasion.

## JESUS HELPED SICK PEOPLE WHO WANTED TO BE HEALED

Lesson 20. For May 17, 1942

### Objective:

To develop a realization that all blessings  
are given by our Father in Heaven.

### Review of Last Sunday's Lesson:

Again list the "wants" of the children on  
the blackboard. Determine which are really  
needed. These are days of sacrifice. Help  
the children to sense this fact.

Be careful about questioning the children.  
Retell the story of "Jesus In The Temple."

### Development of the New Lesson:

(Who helps us get what we want?)

1. You wished for something, you got it.  
How did you get it?

Did you make it? buy it? have it given to  
you? borrow it? or earn it?

Who helped you to get it? If the object  
is made of wood, consider the tree, the saw  
mill, the lumber yard. And where did we  
get the tree? Heavenly Father gives us every-  
thing.

Parents provide most of the things children want. Where did we get our parents? Heavenly Father gave them to us. Is there anything we have that Heavenly Father does not help us get?

"Thanks to our Father we will bring  
For He gives us everything."

#### Lesson Story:

##### Jesus Helped Sick People Who Wanted To Be Healed

One of the greatest blessings Heavenly Father gives us is good health. It is a universal want.

There are several stories in the *Bible* telling of Jesus healing the sick.

The following may be found in *Life Lessons For Little Ones*, First Year:

"Jesus Brings A Little Girl Back To Life," "Jesus Raises A Widow's Son," "Jesus, The Great Physician," "Jesus Heals The Centurion's Servant," "Jesus Heals The Nobleman's Son," "Thy Faith Hath Made Thee Whole."

How do we show appreciation for the good health which we want, which we need, and which Heavenly Father helps us to get?

### DANIEL PRAYED TO OUR HEAVENLY FATHER

Lesson 21. For May 24, 1942

#### Objective:

To develop a realization that through prayer we ask for and give thanks for God's blessings.

#### Review of Last Sunday's Lesson:

(Who helps us get what we want? Parents—Heavenly Father.)

Review the story used last Sunday which told of Jesus blessing the sick.

Emphasize the great faith of those who sought Jesus' help. How they must have prayed.

#### Development of the New Lesson:

(How we talk with our Heavenly Father, through prayer.)

"Remember your prayers little children,  
Both morning and evening each day.  
The Lord is ever ready to help you  
He likes all His children to pray."

Let the children tell about their prayers—when and why they pray. What do they think it necessary to pray for? Teacher, guide the discussion placing emphasis on the need for—

1. His protection. His provision of food, shelter. His help in growth of physical, mental and moral strength (help us to keep healthy—to think good thoughts—to do only good deeds). His blessing of others—parents—absent family members—sick and troubled friends, etc.

2. Every prayer should be in part an offering of thanksgiving. For what are we thankful?

3. Let some child offer alone a prayer that he says at home. The blessing of the food is usually a formal prayer which the child has learned to say. Let a child who volunteers say the prayer he says at table (an example to the other children). One may offer to say the kind of prayer he says at bedtime. Emphasize the fact that God is near. We may talk to Him at any time, night or day.

4. Use many pictures of children in the attitude of prayer.

5. Sing, "I Love To Pray," *Little Stories In Song*.

#### Lesson Story:

##### Daniel Prayed To Our Heavenly Father

In *Life Lessons For Little Ones*, Second Year, there are two stories about Daniel. In both of them he talks with our Heavenly Father through prayer.

### THE ANGELS HELP OUR HEAVENLY FATHER TALK WITH US

Lesson 22. For May 31, 1942

#### Objective:

To develop an appreciation of the opportunity we have to talk to our Heavenly Father through prayer.

#### Review of Last Sunday's Lesson:

Review last Sunday's lesson by means of the pictures and illustrations used in its development. Emphasize Daniel's prayer habit. He prayed night and morning as well as in time of trouble. Heavenly Father was pleased with him because of this and blessed him abundantly.

#### Development of the New Lesson:

Let the children tell of special prayers that may have been offered in their homes during the week.

David's brother is away at war. A letter came saying he was very ill after an operation. All of David's married brothers and sisters came to David's house and the family

kneled in a circle while the daddy talked to Heavenly Father telling Him that the soldier brother was ill. He asked Heavenly Father to bless him that he would be well again. He remembered too, to say thank you for the brave soldier's brother. When at the end of the prayer the "Amen" was said, David said "Amen." That meant that it was his prayer also, even though it was the daddy who had spoken it.

Discuss some ways in which our Heavenly Father talks to us.

Through His prophets.

Through the "still small voice" that each possesses. What is meant by the "still small voice?" Illustrate.

Charles knew that, if he didn't stop and look both ways before crossing the street, a car might strike him. His still small voice says to him every time he wants to cross, "Stop, Charles and look." When a bad deed wants to be done Heavenly Father through that still small voice says, "Don't do it, don't do it." When we obey it, how pleased Heavenly Father is and how happy are we.

### Lesson Story:

#### How The Angels Help Our Heavenly Father Talk With Us

Relate incidents of Messages carried by an angel from our Father in Heaven.

The angel telling Mary that she was to be the mother of Jesus.

The message to Joseph who was to marry Mary, received from an angel.

The angels that brought their message in song when Jesus was born. "Glory to God in the Highest, and on earth, Peace, Good Will toward men."

The angel that talked with Balaam, in the story, "How A Donkey Asked For Mercy," found in *Life Lessons For Little Ones*, Third Year.

How the angel Moroni appears to our prophet Joseph is told of in our text book, *Life Lessons For Little Ones*, Third Year. Sing one verse of "God Is Near," *Deseret Sunday School Song Book*.

How may we show appreciation for the opportunity to talk to our Heavenly Father and to have Him talk to us? We will remember to pray to Him often.

## Advanced Juniors (Continued from page 166)

With this problem in mind they could read pages 40 and 41 in the Manual.

### b. Steps in Repentance.

1. A recognition of that which is right.
2. A recognition of the wrong—of that which is out of harmony with the right; in Paul's life the persecution of Christians.
3. A sense of remorse and regret because of one's wrong-doing. Paul said he was the least of the Apostles, "because I persecuted the Church of God."
4. The making amends, wherever possible, for the wrong one had done. Paul labored over 25 years as a missionary for Christ; "more abundantly than they all," he said.
5. Overcoming evil with good, bad habits with good habits. "Be not overcome of evil, but overcome

evil with good." (Romans 12:21.)

### II. Our Repentance.

A discussion of Paul's repentance should lead up to some personal applications. Students will be glad to confess some wrong-doings and their success or failure in repentance, particularly if the teacher can bring a personal illustration or two into the discussion. Ask some questions:

- a. What wrongs have you ever done?
- b. Did you repent? If so, how?

Use an extra Sunday, if need be, to help students with the technique of repentance.

### Application:

Just as Paul repented, so may we also. And through the principle of forgiveness we can plug in the holes left by the nails in the board in our story in the Manual.

## THE CHILDREN

Ah! What would the world be to us

If the children were no more?

We should dread the desert behind us

Worse than the dark before.

—Longfellow.



# Nursery Class



General Board Committee: Marie Fox Felt

For Children Under 4 Years of Age

## LESSONS FOR MAY, 1942

### WHAT THE CHILD JESUS HAD

#### Lesson 18. For May 3, 1942

##### Objective:

*To develop our ability to comprehend the unlimited extent of our blessings, material, intellectual and spiritual.*

##### Development of the Lesson:

Prayer, what is meant by it and what it consists of, is the basis for our considerations and discussions for this month.

Prayer in its true form consists of several parts. First we address God. Next we thank Him for the many blessings which He has given us. We follow this with our request for the blessings that we desire and feel the need of. We close with these words: "In the name of Jesus Christ. Amen."

It is with the thought in mind that we might assist the children to become aware of the many, many blessings that they and we enjoy, that we approach this sacred privilege to pray with a consideration and discussion of "what we have."

Bring with you some of your things which are of great blessing to you. For example, the clothes that you have on, the books that you carry. (There was a time when people did not have books to read. Lincoln had only two books until he was a grown man. One was the *Bible* and the other a life of George Washington.) Bring an orange, a piece of bread, a small blanket, etc. All of these, or any of them will form a fine base from which you might develop your discussion.

For example: Margaret, age two, is a lover of books. She loves to have them read to her over and over again. To have so many beautifully illustrated books is her blessing.

Kathleen, age three and a half, devotes herself during much of each day to the care of her dolls. She says, "I am their mother. So I have to take care of them." And she does. She rubs them with salves, puts drops in their noses, powders them, washes and irons their clothes, and puts them to bed for their nap at the same time that she has hers. To have such an interest is her blessing.

Jackie has a pet dog, which he feeds, helps to bath, and provides a warm place to sleep. "Daisy" shows her gratitude by playing with Jackie during the day.

If you live in the city, discuss and list in

our "thank you" column the things which city children have and enjoy.

If you live in the country, center your "thank you" discussion around your homes, pets, farm animals, the food you grow, the things provided by the farm contributors such as wool from the sheep, eggs from the chickens. Let your discussion be of those things which your "tiny wees" under four mention or respond to readily.

Following Mothers' Day we will go a step further and discuss where we get these things.

## MOTHERS' DAY

#### Lesson 19. For May 10, 1942

For this lesson we refer you to Lesson No. 19 of last year's course of study. Here is found a lesson and suggestions for honoring mothers.

## HANNAH AND SAMUEL

#### Lesson 20. For May 17, 1942

##### Objective:

*To understand the part that the rest of God's universe plays in making it possible for us to enjoy our material blessings.*

##### Development of the Lesson:

Today is a follow-up of the lesson presented on the first Sunday in May. It is to aid us in understanding what helps us to get what we have: in other words, our blessings. We come to understand that it is the members of our family, our parents, brothers, sisters, neighbors and our Heavenly Father who are responsible.

Let us go back once more to what we have. If the suggestions in the Manual have been followed, you have previously invited the children to bring to Sunday School today some of the things which they have and which are their blessings. The writer recently attended a session where the blessings of the Prodigal Son were discussed. In graphic reality the blessings that his home provided were presented. For example, samples of the food available to him in his father's home were presented and then compared with the corn husks and potato peelings that he gladly ate away from home. The nice soft blanket and pillow, such as he had in his father's home was compared with the straw and hay upon which he had to sleep away from home. The



things he had enjoyed at home were blessings provided by his parents.

Our lesson story today tells of Hannah who desired above all else the blessings of a little child in her home. In praying for this blessing she promised God to give the child back to Him to serve in His temple. This she gladly did as our story shows.

## CHILDREN PRAY, SAMUEL PRAYED

Lesson 21. For May 24, 1942

### Objective:

1. To discuss prayer as a way of asking for the things that we want.
2. To understand the true meaning of prayer. It is the "soul's sincere desire."

### Development of the Lesson:

As we adults have come to realize, prayer is the means we have of talking with our Heavenly Father in order to express to Him our appreciation for the blessings we enjoy and to request the blessings that we feel in need of. A little child needs to learn that prayer is a means of communication with God. In order to assist him to understand different languages and means of communication, our lesson Manual has cleverly developed this realization, through a consideration of those things dearest to the hearts and lives of little children. We refer you to the Manual for this development.

From this discussion of how animals and people ask for what they want we go to the divinest means of all, that of prayer. We have the opening prayer in our Sunday School, the Sacrament prayers, the prayer before we leave for home.

In our homes we ask the blessing on the food, morning, noon and night. We have morning and evening prayers. When there is illness we ask the Elders to administer to us.

In all of these prayers we are thanking God for the blessings that we already enjoy and requesting His further blessings.

There are others who have talked to God by means of prayer. Among them are Hagar who prayed so earnestly for water for herself and little son, Ishmael. Samuel, too, prayed often. He worked in the temple and did not live with his parents. In addition to asking Heavenly Father to bless him and Eli he no doubt asked that Heavenly Father bless his parents. He is a small child such as those in your group. If they were away from home what else would they pray to Heavenly Father for?

Present your prayer pictures in your discussion as they seem appropriate.

## OUR HEAVENLY FATHER TALKED WITH SAMUEL

Lesson 22. For May 31, 1942

### Objective:

To listen to and respect the "Still Small Voice" inside of us.

### Development of the Lesson:

All of our previous lessons this month have been about prayer, about when, where and how we pray. Today we learn that God also talks to us if we will listen to that "still small voice" inside of us.

We suggest that you read carefully the story of "Dust Under the Rug" in the Manual. Follow this with stories of your own life or of children that you know when you and they listened to the "voice" inside of each of you. You might illustrate these stories on the blackboard or with pictures. If you know of an incident wherein any child in your group listened to the "voice" inside of him, tell it. That may bring forth contributions from the children themselves.

The writer recalls at one time a group of children went on a hike in the mountains. They became confused as to the right trail to take when they were ready to return home. They therefore knelt in prayer and asked our Heavenly Father to bless them in their selection. They arose and again discussed which trail to take. The voice inside of each of them told which was the correct trail. Having agreed they soon found themselves safely home.

In our story today our Heavenly Father actually spoke to Samuel. He had a very, very important message for him.

Another person to whom God talked personally was Joseph Smith. Joseph knelt in prayer one morning and God, our Heavenly Father, and Jesus Christ, came to talk to him in person.

## A LITTLE CHILD

If there is anything that will endure  
The eye of God, because it still is pure,  
It is the spirit of a little child,  
Fresh from His hand, and therefore undefiled.

R. H. Stoddard.

# The Funny Bone



## A Good Thing

A good laugh is a mighty good thing, and rather too scarce a good thing; the more's the pity. So, if any one man, in his own proper person, afford stuff for a good joke to anybody, let him not be backward, but let him cheerfully allow himself to spend and to be spent in that way. And the man that has anything bountifully laughable about him; be sure there is more in that man than you perhaps think for.—*Herman Melville.*

## An Expert on Values

"Does your wife choose your clothes?"  
"No, but she picks the pockets."

## A Little Too Soon

Doctor (cheerfully): "And how's our patient feeling today?"

Patient: "Doc, I'm suffering the torments of the damned."

Doctor: "What, already?"

## Poets, Both

Mike and Pat were driving their cows home from pasture when an airship sailed over.

"The rich ride in highways while the poor walk in byways," observed Pat.

"And the rich drive zephyrs while the poor drive heifers," added Mike.

## For Rattlesnake Bites

Cowboy: "My podner and I are taking a trip through the desert next week. He's taking along a gallon of whisky for rattlesnake bites."

Visitor: "And what are you taking along?"

Cowboy: "Two rattlesnakes."

## Couldn't Keep Them All

An old Scot was smoking in the waiting room of a railway station. A porter said to him:

"Don't you see that notice on the wall—'No Smoking Allowed?'"

"Yes, I do," said the Scot. "But how can I keep all your rules? There's another one on the wall that says: 'Wear Spirella Corsets.'"

## Quiet Admiration

The guest's nose was exceptionally large, and father had noticed Willie staring at it. Expecting the boy to make some frank and outspoken comment, he gave him a disapproving glance.

"That's all right, dad," came the reassuring response. "I'm not going to say anything. I'm just looking at it!"

## A Good Speech

In case you're thinking of making a speech, here's a good formula:

Have a good beginning and a good ending, and keep them as close together as possible.

## Pretty Soon, Darling

Mother: "You must not talk all the time, Virginia."

Little Virginia: "When will I be old enough to, mama?"

## Technically Correct

Teacher: "Tommy, can you name as many as five things that contain milk?"

Tommy (after thinking a moment): "Yes'm, butter, cheese, ice cream, and two cows."

## That's Positive

Mrs. Junewed (inspecting high-priced car): "Oh, darling, my heart is set on this car!"

Mr. Junewed (coldly): "Well, that's the only part of your anatomy that will ever sit on it!"

## He Knew His History

Teacher: "Name two ancient sports."

Pupil: "Anthony and Cleopatra."

## A Mere Kid

First Student: "I wonder how old Miss Jones is?"

Second Student: "Quite old, I imagine; they say she used to teach Caesar."

## They Knew The Answer

The kindergarten class had been studying the wind for a week. One day the teacher said, in her most enthusiastic and most happy manner, "Children, as I came to school today on the street car, the door opened and something came softly in and kissed me on the cheek. What do you think it was?"

"The conductor!" the class shouted with one voice.

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